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BIBLIOGRAPHY OF THE "NOH" DANCE

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VII

ONLY two hundred pieces of the "Noh" dance remain at the present time, and these have been selected for their natural beauty from about six hundred pieces; they are all most excellent and celebrated for their perfect construction. The 200 pieces of the "Noh" dance are divided into five main classes, and it is customary for the "Noh" dancers to perform five or six acts in a day, in proper order; one or two pieces are selected from the different classes, each dance according to its month.

First Dance:—This dance is called the "Kami-Noh" or the "God Dance" or the "Deutagonist Dance." It is performed at the beginning and the object is to win the favour of the gods by praying to them first.

Second Dance:—This dance is called the "Shura-Mono" or the "Carnage Dance." It is the one performed next to subjugate the devil; then it is dramatised with the accounts of the battle. Three dances, "Yashima," "Ebira," and "Tamura," of this kind are called the "Triumphant Carnage Dances"; they are generally performed only on auspicious occasions.

Third Dance:—This dance is called the "Kadzura-Mono" or the "Periwig Dance" or the "Romantic Dance." It is dramatised with a romantic love story.

Fourth Dance:—This dance is called the "Kijo-Noh" or the "Ogress Dance," but it is not hideous as the name would imply; it is the dramatic dance of an insane woman.

Fifth Dance:—This dance is called the "Giri-Noh" or the "Justice Dance." It is dramatised with stories of justice and charity on the five cardinal virtues—Humanity, Justice, Politeness, Wisdom, and Fidelity.

Each piece of the "Noh" dance is performed in its own particular month of the year, which is according to the lunar calendar just as it was performed in days gone by.

These are the Classification of the 200 pieces of the "Noh" dance which are divided again into three classes—Interior, Exterior, and Special; the Interior has

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22 Subdivisions of 110 pieces, the Exterior has 13 Subdivisions of 62 pieces, and the Special has only 6 Subdivisions of 28 pieces.

The name, month, and classification (Interior—Int. Exterior—Ext. and Special —Spl.) of the "Noh" dances are as follows:—

Part (1).—The First Dance contains 18 pieces of the "Noh" dance.

(Month) (Name of the "Noh" Dance) (Classification)

January—"Oi-Matsu" is a drama of Umedzu who was inspired by the favourable responses of an inspired old pine-tree, one spring time, in the Anraku-ji Temple in Chikuzen Province. This was written by Séami.....(Int. No 3)

January—"Taka-Sago" is a drama about Tomonari, the Aso Shinto Priest, who was inspired by the afflatus of the Twin-Pines, the Sumi-Yoshi and the Taka-Sago, during spring, in the bay of Taka-Sago, in Harima Province, and then had a revelation of the marvelous efficacy of the God Sumi-Yoshi in the bay of Sumi-Yoshi in Settsu Province. This was also written by Séami. ..... (Int. No 1)

January—"Tsuru-Kame" is the name of a dance called "The Crane and the Tortoise" which was performed by the Chinese dancers in the "Gekkyu-den" or the "Moon Palace" during the Chinese Emperor Haüan-Tsung's reign, about 1,170 years ago. .....(Ext. No 8)

February—"Naniwa" is a drama about the inspiration of Professor Wani, who related by this inspiration the origin of the "Plum-tree of Naniwa in Settsu Province" and the ancient history of the Emperor Nin-Toku, about 1,600 years ago; in it is a dance performed by the Lady "Konohana-Sakuya" to celebrate the Emperor's peaceful reign. This was written by Séami, too. ..... (Int. No 2)

February—"Yumi-Hachiman" is a drama of the meritorious revelation of Take-nouchi-no-Sukune who was enrolled among the gods; the revelation was made to a vassal of the Emperor Go-Uda, about 640 years ago, who visited the Shrine "Hachiman" at Otoko-Yama in Yamashiro Province by the Imperial Order. Takenouchi-no-Sukune brought out the "God of Arms" to the visitors, and related all the particulars of the "God of Arms" in the Shrine Hachiman. This was written by Séa. .....(Int. No 21)

March—"Arashi-Yama" is a drama of an Imperial messenger who went to Arashi-Yama, which is one of the beauty spots of Yamashiro Province, to see the cherry blossoms in full bloom on the trees which were transplanted from Yoshino. Yoshino is noted for cherry blossoms, and the messenger had wonderful revelations of Zoō-Gongen and the god "Kimori." This was written by Zenhō. .....(Ext. No 3)

March—"Chikubu-Shima" is a drama of the revelation of a goddess to a vassal of the Emperor Daigo, about 1,000 years ago, who went to visit the goddess of the Chikubu-Shima on an islet in Lake Biwa, Ōmi Province. This was written by Zenchiku. .....(Int. No 6)

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March—"Himuro" is a drama about the revelation of the god Himuro, which was made to a vassal of the Emperor Kameyama-In, about 650 years ago, one summer time, at Mt. Himuro, Tamba Province. This was written by Miyazō. .....(Int. No 16)

March—"Sei-ō-Bō" is a drama of Hsi-Wang-Mu, the Chinese fairy, who went to the Chinese Imperial Palace accompanied by a lady's maid and was presented with some plums piled up on a beautiful tray by the Chinese Emperor Wen of the Han Dynasty about 2,080 years ago. These plums were the fruit of the plum-tree which grew in this fairy's garden and which bore fruit only once in 3,000 years. This was written by Zenchiku. .....(Ext. No 2)

March—"Nezame" is a drama about Mikayeri-no-Okina, who presented a marvelous medicine for longevity to a vassal of the Emperor Daigo, about 1,000 years ago, at the "Nezame-no-Toko" in Shinano Province. ...(Ext. No 1)

March—"Shiga" is a drama of the revelation of Ōtomo-no-Kuronushi, a Japanese poet, which was made to a vassal of the Emperor Ninmyo, about 1,080 years ago, at Shiga, Ōmi Province. This was written by Séami. .....(Int. No 7)

March—"Shira-Hige" is a drama of the god Shirahige-Myojin, who related the origin of the Shrine "Shira-Hige" to an Imperial messenger, sent by the Emperor, who had had a wonderful dream; the god celebrated the Emperor's peaceful reign. This was written by Kan'á. .....(Int. No 19)

March—"Ukon" is a drama about the Kashima Shinto priest, who went to see the spring flowers in full bloom at the Race-Course "Ŭkon" of the Shrine Kitano in Yamashiro Province, and was inspired by the god Kitano. This was written by Séa. .....(Int. No 17)

December—"Mekari" is a drama of the anniversary of the festival, at the end of December, of the "Mowing of the sea-weeds" when the fresh sea-weeds are presented to the god Hayatomo-Myojin, at Moji, Buzen Province. The god revealed his substance to show the laudable deeds, and related the derivation of the "Mowing of the sea-weeds." .....(Ext. No 8)

During any month—"E-no-Shima" is a drama about the Island E-no-Shima, in Sagami Province, which was thrown up on an auspicious occasion during the reign of the Emperor Kin'mei, about 1,380 years ago. It came to the knowledge of the Emperor Kin'mei, and he sent an Imperial messenger there to take a view of the scene. The Benzaiten or Saraswati, the goddess of fortune, appeared before the messenger and celebrated joyously this auspicious occasion for viewing the Island of Eno-shima, which resembled a "Fairy Island" in shape. This was written by Yajiro. .....(Ext. No 1)

During any month—"Haku-raku-ten" is a drama of Pai-Lê-Tien, the Chinese poet, who visited Japan from China, as a Chinese Imperial envoy, about 1,110 years ago. He was sent by Chinese Imperial Order to help Japan; but he was driven back to China by the divine dignity of the god Sumiyoshi-Myojin in Tsukushi Province. This was written by Seá. .....(Int. No 4)

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During any month—"Rinzo" is a drama about a Shinto priest of the "Dazai-fu" in Chiku-zen Province, who was a clever scholar and who visited the Shrine Kitano in Kyoto City to see the library of the Shrine. He had revealed him many wonderful things by the power of the god Kitano, and opened and read more than 5,000 volumes of the sacred books. This was written by Yajiro. ..... (Int. No 22)

During any month—"Tama-no-I" is a drama of the god Hikohoho-demi-no-Mikoto, who was the son of the god Ninigi-no-Mikoto. He exchanged his bow and arrow for a fishhook belonging to his elder brother Honosusori-no-Mikoto; but unfortunately the hook was swallowed by a fish and lost. Owing to his brother's anger, he went to the "Dragon Palace" to search for the hook, and there met a beautiful lady named Toyotama-hime. He fell in love with her and she promised him her hand in marriage. This was written by Kanze-Kojiro.... (Int. No 9)

Part (2).—The Second Dance contains 8 pieces of the "Noh" dance.

(Month) (Name of the "Noh" Dance) (Classification)

January—"Tomo-Naga" is a drama of the monk of the Seiryo-ji Temple at Saga who was instructor to Minamoto-no-Tomonaga; he visited the tomb of Tomonaga at Ōhaka in Mino Province, and met a girl there. Tomo-naga had committed suicide before the tomb of the father of this girl. The monk went to her house accompanied by the girl and read a mass there for the repose of Tomo-naga's soul; and then Tomo-naga appeared and related his story of the tragical end. This was written by Séami.....(Int. No 6)

January—"Tomoye" is a drama about a monk of a temple in Mt. Kiso, Shinano Province, who met Tomoye-Gozen at Awadzu-no-Hara in Ōmi Province. She was an extraordinary woman of great courage and the mistress of Kiso Yoshinaka, who was a brave man. The monk fell asleep under the tree where Kiso-Yoshinaka had committed suicide. While sleeping the episode he had heard ending in suicide was revealed to him. This was written by Kanze-Kojiro. ..... (Ext. No 2)

February—"Ebira" is a drama of the revelation of Kajiwara-Kagesuye, which was revealed to a travelling monk at Ikuta in Settsu Province. Kajiwara related to him the history of the "Plum-tree in Kagesuye's Quiver" and his glorious deeds. This was written by Séami. .....(Ext. No 2)

March—"Tadanori" is a drama of the revelation of Taira-no-Tadanori, Satsuma-no-kami, which was revealed to a travelling monk at Suma, Settsu Province; he who was the vassal of Fujiwara-Shunzei, a great poet, and Tadanori related to the monk the battle of his last days and asked him to say mass for the repose of his soul. This was written by Séami, also. .....(Int. No 8)

March—"Tomo-Akira" is also a drama about a travelling monk who visited Ichi-no-Tani, the ancient battle-field, on the 7th of February—the date of Taira-no-Tomoakira's death. The monk, inspired by the spirit of Tomo-Akira at Suma,

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Settsu Province, revealed the details of Tomo-Akira's last days and said a mass for him. This was also written by Séami.....(Ext. No 11)

March—"Tamura" is a drama of the revelation of Saka-no-uye-no-Tamura-Maru, who was a General, and enrolled among the gods after death, and to whom was dedicated the Shrine "Tamura-Do" in the grounds of the Kiyomidzu Temple in Yamashiro Province. The revelation was given to a travelling monk and to him was revealed the origin of the Kiyomidzu Temple and the virtuous deeds of Kannon or Avalokitesvara, goddess of Mercy, and he was also told of the military merit which destroyed the enemy at Mt. Sudzuka on the great occasion of the subjugation of the eastern barbarians. This too was written by Séami.....(Int. No 1)

March—"Shunzei-Tadanori" is a drama about Okabe-Rokuyada, who killed Taira-no-Tadanori, and brought a "Strip of paper, on which was written an ode in Japanese" to Fujiwara-Shunzei, a great poet at Kyoto City, as a keep-sake of Tadanori, and told the poet of the events of Tadanori's last days. At the same time, he told of his own agony in witnessing the terrible scene of bloodshed. Tadanori was studying Japanese odes with Fujiwara-Shunzei and carried the "strip of paper with the written Japanese ode" in the pocket of his elaborate gold-trimmed uniform at the time he was killed by Rokuyada in their struggle together. This was written by Naito-Tozayemon. ...(Ext. No 11)

March—"Yashima" is a drama told by a travelling monk of the revelations of Minamoto-no-Yoshitsune in the bay of Yashima, Sanuki Province; the monk heard of the progress of the battle of Genpei from Yoshitsune. This was written by Séami. .....(Int. No 11)

Part (3).—The Third Dance contains 12 pieces of the "Noh" dance.

(Month) (Name of the "Noh" Dance) (Classification)

February—"Futari-Shidzuka" is the drama of a divine ceremony which was solemnized once a year in the Shrine Kachite at Yoshino in Yamato Province, on the 7th of January, to present young water-cress to the god Kachite. While many young virgins were gathering the water-cress from the River Natsuhi at Yoshino, a beautiful dancer named Shidzuka-Gozen appeared in spirit and revealed to one of the girls the facts of her own life and inspired her dancing. This was written by Séami. .....(Int. No 9)

February—"Kocho" is the drama of an apparition of a dead butterfly which mourned that it had no power to enjoy the fragrant plum blossoms since it died, revealing itself to a travelling monk who was standing under a plum-tree bearing full blossoms in the great Shinto Shrine Ichijo in Kyoto City, to take a quiet rest under the protection of Buddha. By the monk's invocations, at last, it arrived at the supreme intelligence of Buddha. This was written by Kojiro. ... (Spl. No 3)

February—"To-Boku" is a drama of the apparition of a plum-tree called "The Plum-tree growing near the Eaves," under which a travelling monk rested and

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enjoyed the fragrant blossoms in the grounds of the Toboku-In Temple in Kyoto City. While sleeping, the plum-tree revealed to the monk its own story and told how it had been loved by Idzumi-Shikibu, a great poetess. Then the plum-tree appeared to dance. This was written by Séa.....(Int. No 18)

March—"Genji-Kuyo" is a drama of an apparition of Murasaki-Shikibu, a great poetess, which was revealed to an abbot of the Ankyo-In Temple, who was on his way to visit the Kwanzeon or Avalokitêsvara, the goddess of Mercy, in the Ishiyama Temple at Ishi-Yama in Ōmi Province. The abbot visited the Ishiyama Temple, in obedience to her request, and he had a mass said for the dead of the Genji Family. This was written by Komparu-Zenchiku. .....
(Int. No 14)

March—"Hagoromo" is the drama of an angel who descended from heaven to earth and hung a robe of feathers on an old pine-tree in the bay of Miho in Suruga Province and stayed to enjoy the beauty of the bay. A fisherman called Hakuryo found the robe on the pine-tree and was going to take it away to his home to show it to his wife. He regarded it as a great treasure and wished it to remain in his family. The angel took notice of his action and requested him to bring it back in order that she might ascend to heaven by its help; the good fisherman brought it back to the angel willingly on condition that the angel would perform an angelic dance on the earth wearing the robe of feathers before ascending to heaven. The angel accepted the condition and danced joyously in return for the fisherman's kindness and ascended to heaven while dancing. This was written by Séa. .....(Int. No 21)

March—"Seigan-ji" is a drama of the revelation of Idzumi-Shikibu, a great poetess. The holy priest named Ippen dreamt a wonderful dream in which the Gongen or Avatar suggested that he should announce the names of 600,000 dead persons in the euthanasia, at the Seigan-ji Temple in Kyoto City, in the autumn; the apparition of Idzumi-Shikibu was revealed to this holy priest and Idzumi-Shikibu entreated him to remove the old tablet which was hung outside of the Temple above the entrance. On the tablet was written the Name of the Seigan-ji Temple in three Chinese characters, and in its place he was to hang the new tablet on which were carved the six Chinese characters of "O eternal Amitabha," written by this holy priest. This was written by Séami.....(Int. No 7)

March—"Uneme" is a drama about the apparition of the court-lady named Une-mé, who once stood high in the favour of one of the Emperors during the 74 years of the Nara Period (708-781). Afterwards, the Emperor changed his feelings towards her and she lost his favour, so she had a grudge against him for his inconstancy, and then she drowned herself in the Saruzawa Pond in Yamato Province, and her spirit remained to trouble the waters of the pond for long afterwards. In spring-time, her apparition was revealed to a travelling monk, and she related to him the former joys and sorrows of her earthly existence. This was written by Séa.....(Int. No 5)

March—"Yoshi-no-Ten'nin" is a drama of an angel at Mt. Yoshino in Yamato

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Province. This story relates also that a man visited Mt. Yoshino from Kyoto City to enjoy the cherry blossoms and he admired the dancing of the angel who danced from flower to flower on the cherry trees which were in full bloom. This was written by Yasu-kiyo. .....(Ext. No 7)

March—"Yuya" is a drama about Yuya's life, who was the mistress of Taira-no-Munemori, the younger brother of Shigemori; Munemori loved Yuya deeply and they lived together for a long time in Kyoto City. Owing to Yuya's old mother's illness, she frequently asked leave of him in order to inquire after her mother's health, but he did not grant her request on account of his love. A maid-servant named Asagao brought a letter from Yuya's mother to her—the mother was at Ikeda in Totomi Province, and the maid told Yuya to go to see her mother at once. Yuya showed her letter to Munemori and implored him to grant her leave to see her old mother. Munemori would not listen to her appeal and moreover he took her on a picnic to see the cherry blossoms in full bloom. They arrived at the Kiyomidzu-dera Temple at Higashi-yama in Kyoto City. Yuya invoked the Kannon or Avalokitêsvara, goddess of Mercy in the Kiyomidzu-dera Temple, to restore her mother's health; while she was praying, Munemori gave a banquet and asked Yuya to dance. While she was dancing, she saw the blooms falling in a shower, and she composed a Japanese ode which said that her mother should pass away like the falling blossoms. Munemori was deeply moved by her ode and granted leave to her to see her mother in her native home. This was written by Séami..... (Int. No 8)

November—"Teika" is a drama of Princess Shokushi, who loved Lord Fujiwara Teika (Sadaiye) and died of love. A travelling monk was overtaken by a drizzling shower, and he took shelter in an arbor, at Senbon in Kyoto City; while he sheltered there he saw the apparition of the Princess, which told him her unhappy love story and said that Lord Teika had become a vine which coiled round her grave-stone. The monk held a mass for their souls and then they rested in peace forever. This was written by Séami.....(Int. No 12)

During any season—"Higaki" is a drama about the old woman named Higaki, who was a poetess and dancer, and frequently composed Japanese odes with Fujiwara Okinori. The apparition of the dancer was revealed to a monk at Iwado, Higo Province; she brought holy water to the monk every day, and entreated him to hold a mass for the repose of her soul. The monk said a mass for her at Shira-kawa, and the dancer appeared again and related her life story. This was written by Séami. .....(Int. No 15)

During any season—"Yoshi-no-Shidzuka" is a drama of Shidzuka-gozen, who was the mistress of Minamoto-no-Yoshitsune and a beautiful dancer. After Yoshitsune escaped from Mt. Yoshino in Yamato Province, she stayed behind with Fujiwara Tadanobu to check the pursuers who were hunting him down. Tadanobu disguised himself as a city man of Kyoto, and told the pursuers that the hostility for years between Yoshitsune and his brother Yoritomo had been

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settled amicably; Shidzuka-gozen danced beautifully a dance called "Hōraku" to detain the pursuers at the mountain. They were so charmed by her beauty and graceful dancing that they discontinued their pursuit of Yoshitsune. This was written by Kan'á. .....(Spl. No 1)

Part (4).—The Fourth Dance contains 114 pieces of the "Noh" dance.

(Month) (Name of the "Noh" Dance) (Classification)

January—"Mochi-Dzuki" is a drama of Kozawa Gyobu Tomofusa, who was a faithful servant of Yasuda Tomoharu, a village headman in Shinano Province. He was running an inn named "Kabutoya" at Moriyama in Ōmi Province, after Yasuda Tomoharu was murdered by Mochidzuki Akinaga, who was a fellow-countryman of Tomoharu, Tomofusa met his old master Tomoharu's wife and her child named Hanawaka in his inn. He helped the wife and the child to take revenge upon a wrong-doer named Akinaga, and they at last killed him in the inn. .....(Ext. No 12)

February—"Ataka" is a drama about Minamoto Yoshitsune, who escaped to a safe distance in Mutsu Province from his brother Yoritomo, accompanied by 11 followers—Musashibō-Benkei, Ise-Saburō, Suruga-Jiro, etc. They disguised themselves as itinerant priests and arrived at the new barrier named "Ataka" in Kaga Province. Togashi, a barrier-keeper, refused to allow them to pass the barrier, carrying out Yoritomo's instructions to inquire closely into all matters concerning itinerant priests who wished to pass the barrier Ataka. Musashibō-Benkei set his wonderful wits to work on this occasion, and announced that they were all itinerant priests making pilgrimages to different parts of the country to solicit contributions for pious purposes to establish the Todai-Ji Temple at Nara, and he read out in a loud voice from a supposed subscription list just as though he were indeed a priest. The barrier-keeper was deceived and allowed them all to pass through safely. After they passed, they took a rest under the shade of a mountain and Benkei danced with great delight. This was written by Kojiro. .....(Int. No 18)

February—"Kwagetsu" is a drama of Sayemon-Iyetsugu, who was living at Hikosan in Tsukushi Province when he lost his child named Kwagetsu or "Flowery Moon," one springtime at the age of seven years. His sorrow at this loss was so great that he became a priest and went out on a pilgrimage in search of the lost child. He met his child under a cherry tree on the grounds of the Kiyomidzu Temple in Kyoto City, and the child danced for his father and related how he had been kidnapped by a long-nosed goblin and they had arrived at Kyoto City after crossing over many high mountains. This was written by Séa. .....(Ext. No 3)

February—"Unrin-In" is a drama of Kin-mitsu at Ashiya in Settsu Province. He had read the Japanese legend named "Ise-Monogatari" with great appreciation from childhood. He had a wonderful dream which led him to Unrin-In Temple at Murasakino in the northern part of Kyoto City, one spring time; he saw re-

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vealed the spirit of Ariwara-no-Narihira, a hero of the legendary "Ise-Monogatari." This was written by Séami. .....(Int. No 13)

February—"Yoro-Bōshi" is a drama about Takayasu-Michitoshi, Sayemon-no-Jō, at Takayasu in Kawachi Province, who cast forth his only son named Shuntoku-Maru owing to the slanderous tongue of his friend. Afterwards, he felt deep pity for his son and he repented of his past treatment and subsisted on charity for seven days in February at the Tennō-Ji Temple in Settsu Province, in order that he might save his soul in the other World. He met his son in the grounds of the temple: he had become blind through his grief and anguish since being separated from his father; his father took him home in the dead of night. This was written by Séa. .....(Ext. No 13)

March—"Awaji" is a drama of the divine attributes of the God Izanagi-no-Mikoto and the Goddess Izanami-no-Mikoto. An Emperor's vassal travelled to the Island Awaji from the Island Tamatsu-shima at Sumiyoshi, to see the prehistoric remains in the former Island, and he made revelations concerning the above gods and he heard of their god like influence from the God Izanagi-no-Mikoto. This was written by Kaná. .....(Spl. No 1)

March—"Fujito" is a drama of Sasaki Saburo Moritsuna, who conquered an enemy at Kojima in Bizen Province. On the 25th March, he investigated the shallow water at midnight under a fisherman's guidance, and crossed the river to destroy the enemy; after he returned to the fisherman's house, he was afraid that the fisherman would secretly inform the enemy, and so killed him in secret. He took credit to himself for this meritorious deed, and was rewarded with a piece of land called Kojima for his distinguished services in battle. When he took possession of the land Kojima, the fisherman's mother heaped reproaches on him and appealed to him for sympathy. Moritsuna was moved by her tender compassion and had a mass read for the peace of the dead man's soul. This was written by Séami. .....(Int. No 8)

March—"Ōmu-Komachi" is a drama about Ono-no-Komachi, who was a great poetess and the daughter of Ono Yoshizane in Deba Province. She was enjoying the declining years of her life in Sekidera and its vicinity—her age was about 100 years. She had been honoured with a Japanese ode written by the Emperor Nin-myō, about 1,080 years ago, and replied to the Emperor at once by returning the same ode in which she had changed one syllable in the 31 syllables written by the Emperor. Afterwards, people called her "Komachi of parrot-like response." .....(Int. No 11)

March—"Saigyo-sakura" is the drama of an old cherry-tree on the grounds of Priest Saigyo's hermitage at the "Nishi-Yama" in the Western part of Kyoto City. People who were living in the lower part of the City went to the hermitage to call on Priest Saigyo and to see the cherry-tree in full bloom; Saigyo was bored with so many visitors and he composed a Japanese ode, which had the following meaning: "It is the cherry-tree's reproach that so many people crowd to see the cherry blossoms." That night, the spirit of the old cherry-tree spoke to the

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visitors who spent the night under the tree to enjoy the blossoms, and complained about the Japanese ode by Saigyo, in which was written "the cherry-tree's reproach," and deplored the circumstance; then it danced. .....(Int. No 10)

March—"Sen-zyu" is a drama of Taira-no-Shigehira, who was the 5th son of Taira-no-Shigemori, and was captured by the enemy when the military clan of Taira (or Heiké) was finally overthrown at the Ichi-no-Tani battle in the year 1184 by the rival clan of Minamoto (or Genji); and was kept under Kano-no-Suke Munemochi's protection at Kamakura in Sagami Province. Minamoto-no-Yoritomo, the Kamakura Shōgun, felt great compassion for Shigehira and treated him kindly, and sent a beautiful dancing-girl named "Sen-zyu" to him to console him for his misfortune. One rainy night Shigehira made a feast for himself and the dancer Sen-zyu which lasted the night through. They danced and played the lute. When Shigehira got an Imperial Order to be sent to Kyoto City under guard of Kawagoye Shigefusa, he knew that his life was come to an end and he was unwilling to part from the dancer. This was written by Sen-chiku.....(Int. No 2)

March—"Tōgan-Koji" is a drama about Tōgan-koji, a priest of the Kiyomidzu Temple in Kyoto City, who preached the way of Buddha under the cherry blossoms to a traveller who was converted to Buddhism, and who had travelled to Kyoto City from his native land of Tōtōmi Province. The Priest said that the destruction of living beings, and the committing of theft or adultery were all human sins; harsh words, witty sayings, and abusive language are all sins of the human mouth; avariciousness and querulousness and anger are always in the human heart and they die hard. This was written by Séami. .....(Int. No 12)

April—"Aridōshi" is a drama of Ki-no-Tsurayuki, who was the grand-son of Hatsuséo and who was an excellent writer of Japanese odes. On his way, in travelling to pay homage to Tamatsu-shima at Sumiyoshi, one rainy night he rode into the grounds of the Shrine Aridōshi in Idzumi Province, at which spot riding was prohibited; but he was unable to observe the notice owing to the darkness. The god Aridōshi Myōjin was revealed to the poet and poured out vials of wrath against the poet's action, but the god cooled down and relented after receiving the new ode in expiation of his fault. This was written by Séami. ..... (Int. No 8)

April—"Fuji" is a drama about the spirit of the wistaria-flowers at Tago Bay in Ettyu Province, which was revealed to a travelling monk who made a pilgrimage to Tago Bay when on his way to see the sights of the famous places situated between Zenkōji Temple in Shinano Province and Kyoto City, and which danced gracefully. This was written by Yasukiyo. .....(Spl. No 4)

April—"Kakitsubata" is a drama of the apparition of the "Iris Laevigata" at Yatsu-Hashi in Mikawa Province, which beautiful flowers were the subject of an ode by the poet Ariwara-no-Narihira, one of the six Japanese master poets, during the Heian Period (782-850). In early summer, the iris was revealed to a

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travelling monk who was going on a pilgrimage in the eastern parts of the country, and after the revelation it was able to rest in peace by the monk's praying to Amida Buddha. This was written by Séa.....(Int. No 9)

April—"Kane-Hira" is a drama about Imai-shirō Kanehira, whose apparition was revealed to a monk, who visited at Awadzu-ga-Hara in Ōmi Province. The monk came from Kiso in Shinano Province to hold a service for Kiso Yoshinaka, the brave dead, who died on the battlefield of Awadzu-ga-Hara. The monk heard from Kanehira about his violent death at Awadzu-ga-Hara in the year 1184. This was written by Séami. .....(Int. No 2)

April—"Nuye" is a drama of a fabulous night-bird named "Nuye" which alighted on the roof of the August Palace of the Emperor Konoye under a dark cloud which came up from the east in the dead of night, at Sanjō in Kyoto City. The Emperor was unable to sleep at night owing to a most horrible and unaccountable noise which seemed to proceed from the roof of the palace. The Emperor became more disturbed, every night, and at last became so ill that it was obvious to all those in attendance upon him that unless something could be done to remove the disturbance the Emperor would certainly die. Fujiwara Motozane, the Prime Minister, selected Minamoto Yorihasa from many knights in the palace to kill the monster which they believed to cause the noise, because he was a valiant knight and it was believed by the courtiers that he was an expert archer and able to kill the terrible haunting creature with an arrow. On the 20th of May, 1153, the knight wore a double hunting-dress, and took his best bow and only two steel-headed arrows. He lay in concealment outside the palace in order to hear the extraordinary scratching sounds coming from the roof. He was accompanied by his follower named I-no-Hayata. When midnight came he saw a black cloud rush through the sky which rested upon the roof of the palace. Noting the exact position of this strange terror, he fixed an arrow in his bow; fortunately his first arrow hit the mark. The terrible cloud proved to be a fearful creature with the head of an ape, and hands and feet like those of a tiger, with a serpent's tail, and its note like a fabulous night-bird's. From the very moment the creature died, the Emperor's health rapidly improved. Yoshimasa was rewarded for his services by being presented with the Emperor's sword named "Shishi-Ō" which means "The King of Lions." The apparition of this creature was revealed to a travelling monk at the Bay of Ashiya in Settsu Province, and the above story was related to him, and the evil spirit rested in peace after the monk's reading of a mass for the dead. This was written by Kwan-Ami. .....(Int. No 7)

April—"Shiro-Nushi" is a drama of a Shinto priest of Kamo in Kyoto, who paid homage to the Katsuragi Shrine in Yamato Province. This shrine is dedicated to Yayekoto-Shironushi-no-Kami, the eldest son of Ohonamugi-no-Mikoto (or Kami). The priest revealed the divine attributes of the god Yayekoto Shironushi-no-Kami. This was written by Seami. .....(Ext. No 1)

[*To be Continued*]

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AND THE NATION SHALL WALK THEREIN

By Mrs. CHARLES BURNETT

In *The Japan Advertiser*

Beloved son of a great nation,
Thou farest far upon a mighty mission,
From East to West; sun, moon and stars,
The winds and waves, companions to thy journey,
Were writ from the beginning
By One who plans the destinies of men.
That Same doth hold thee
In divinest knowledge of the Right.
Young prince, go forward
In the shadow of His Light.

[Copies of this poem mounted on gold and buff mats were sent to various places in Europe which the Prince will visit. Mrs. Burnett, who is very skillful in writing such poems, wrote the original herself in Japanese script.]

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THE CROWN PRINCE ABROAD

ON March 3d, at 10:40 a.m., His Highness, the Crown Prince of Japan, set out upon his long journey to Europe—the first of the kind ever undertaken by a member of the Imperial Family of the Land of the Rising Sun.

It was a great occasion. Crowds of citizens and school children lined the streets along which the brilliant procession passed. Hearty banzais were given and all the craft in the harbor at Yokohama joined in the farewell. The flagship *Nagato* sounded the first note, and a 21-gun parting salute was given at the departure, while whistles screamed and the band played the national air. As the *Katori* carrying their beloved son and piloted by the *Kashima* passed Hayama, T. I. M. the Emperor and Empress watched the two ships through field glasses.

Early on the morning of March 3d, before his departure, the prince paid respects to his ancestors, while some days previous he made visits to the Imperial shrine at Ise and Meiji Tenno's mausoleum at Momoyama, near Kyoto. As one of his last duties he gave an audience to the new German Ambassador, Dr. Solf.

Efforts were made by certain fearful souls to have the trip postponed, and prayers were offered at Akasaka and Yasukuni on Kudan Hill, while motor cars distributed handbills urging the public to unite in this effort to secure the postponement of the trip. However, as preparations still continued, this movement was seen to be unadvisable, and the prayers for postponement were changed into petitions for the safe return of the Heir to the Throne from this long trip to foreign lands.

American papers were not disturbed over the decision to defer a visit to America for some future date, and the N. Y. *Evening Post* said:

"Whatever gains Great Britain may get from the alliance with Japan, these cannot measure against the necessity and advantage to Britain of the friendship of this country. We are confident that in any development of Anglo-Japanese policy which may follow the Prince's visit to England, the British influence will be thrown toward furthering the good relations between this country and Japan."

Many gifts were prepared for His Highness to present to his royal hosts and others in England and elsewhere, such as orders and decorations of the highest class, as well as gold and silver and lacquered articles, the work of master craftsmen, ancient and modern. The Prince wore the uniform of Lieutenant-Commander.

It is reported that Princess Nagako met the Crown Prince at Hayama where the Imperial Family are staying on March 1st and presented a farewell gift to him.

In the Prince's suite were Count Futara of the Court, and Mr. Sawata of the

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Foreign Office, who are to compile the history of the trip, while Viscount Chinda will act as special adviser and interpreter and Prince Kanin will be an important member of the Prince's suite.

Hongkong, March 12.—The Prince and his party were entertained at dinner by Governor-General Stubbs at Government House, took a motor ride to "Tytam Reservoir" and gave a reception on the *Katori* which hundreds of Japanese men and women attended. At the City Hall 200 sailors were given tea. Rain marred the decorations of the Japanese residents. The Prince is said to have called Hongkong "a place really nice and comfortable," in letters to his brothers. He was impressed by the good roads in the first foreign city he had ever seen. A rousing farewell was given by the crowds which lined the banks and the steam launches which accompanied the party to the open water.

Singapore, March 18.—A drive was taken around the city and the Botanical Garden visited.

Colombo, March 30.—The Prince landed here and attended a celebration held in his honor at Kandy, the ancient capital of Ceylon. A Perehera procession consisting of 42 elephants was the chief event, with Sinhalese dancing. This was in front of the Dalada Maligawa, or Temple of the Holy Tooth, the tooth being a relic of Gautama Buddha.

Port Said, April 17, *Cairo*, April 18. —Field-Marshal Lord Allenby entertained His Highness and two members of the suite, while Viscount Chinda and the others stayed at Shepherd's Hotel. Local authorities, notables, and Japanese residents welcomed the Crown Prince on board the *Katori*. The Prince expressed himself as pleased with Egypt. He visited the pyramids in the afternoon and met the Diplomatic Corps at a garden party, dining quietly with Lord and Lady Allenby in the evening.

The next day he visited the Sultan unofficially, accompanied by Lord Allenby. The visit was promptly returned by the Sultan. In the evening the Prince and his suite met the Egyptian Prime Minister, Minister of Finance and the Lord Chamberlain of the Sultan. April 20th the Prince gave a banquet to local authorities on the *Katori*.

Malta, Valletta, April 24.—The Prince landed at noon; after a violent storm the day dawned bright and calm. The Prince wore the uniform of an admiral, with many decorations. After meeting the governor Lord Plumer and other functionaries, the Prince returned to his ship. In the afternoon he attended a performance of "Othello," and in the evening a banquet at the San Antonio Palace, after which he held a reception. At the banquet Prince George, fourth son of King George, was present, as well as the Heads of the Civil, Naval and Military Departments. On the 25th the prince visited the cathedral of St. John, was entertained by the Knights of Malta at luncheon, in the Casino Maltese, visited the Museum and attended an "At Home" in the lovely gardens of the Palace, which was a brilliant affair. The Prince was delighted and stayed until the end. He with Prince Kanin placed wreaths on the graves of 70 Japanese who died in the Great War, and gave out this message of farewell: "His Highness is extremely pleased at the way in which he has been received by the Governor, Admiral and people of Malta, and is leaving these shores today with a bright impression of his first visit to this wonderful island, not only because of the great hospitality

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shown him by one and all but also because of the fact that Malta was the base of the Japanese Squadron in the Mediterranean during the great war, and Japanese sailors lie buried under its soil, which has made him appreciate his visit all the more.". In the evening a banquet was given on the *Katori*.

Gibraltar, April 30.—The Prince's twentieth birthday was celebrated by congratulatory telegrams and felicitations received from home and from the men on his ship.

Portsmouth, May 7.—The Crown Prince arrived in the midst of a gale. He was entertained at luncheon, aboard the dreadnaught Queen Elizabeth, by Admiral Sir Charles Edward Madden. The prince gave out a message to the British nation to a press representative as follows:

"After a long voyage of more than two months, I am extremely delighted to be able to land on these beautiful shores of our noble ally.

"The great achievement of the British people in the past for the progress of the civilization of the world has long been the object of my profound admiration. The moral grandeur to which they rose in the last great war, and the brilliant success with which their indomitable efforts were crowned, coupled with the fact that the two Island Empires have been so closely united by the strong ties of alliance, has deepened the sense of my admiration for the British people, and created in me the keenest desire to visit this country one day.

"Naturally I felt most happy that my long cherished hope has now been realized. I have come along the world's highway from the East to the West, and have had the very good fortune of calling at Hongkong, Singapore, Colombo, Port Said, Malta and Gibraltar—practically all British ports. In all these places a hearty welcome was extended to me, not merely by the British authorities but by the whole population under their governance, and I was profoundly touched by all the marks of friendly attention and hospitality lavished upon me by them, to whom my sincerest thanks are due.

"I have not merely seen in all these places the points of interest, which have left a lasting impression upon me, but I had the opportunity of witnessing with my own eyes all forms of activities, speaking eloquently of the most efficient and wise administration of the British authorities. Short as my sojourn in this country will be, I trust that I shall be enabled to carry away with me a very pleasant and useful memory of this my first visit."

London, May 9.—The Crown Prince was guest of honor at a state banquet given by the King of England at Buckingham Palace. The *Japan Advertiser* gives the following interchange of compliments between King George and his distinguished guest:

His Majesty recalled that he had visited, as a youth, beautiful and unforgettable Japan. He paid a tribute to the warmth of his reception by the Japanese and their illustrious Sovereign and wise Emperor, whose name is synonymous with the glories of new Japan, and he expressed great pleasure to have the opportunity of returning this hospitality to his grandson.

The King said he rejoiced immeasurably to learn that the health of the Emperor of Japan, which had caused him great anxiety in the past year, has much improved, and he assured His Imperial Highness, as well as the Emperor, of his unalterable esteem and regard.

His Imperial Highness, replying, expressed his deep gratitude for His Majesty the King's very kind words, which he was sure would profoundly move the heart of his August Father and all his people.

From the first moment he touched the eastern outpost of the great British Empire, the Crown Prince said he had everywhere been accorded the most bountiful hospitality, which, no doubt, was the result of the King's command;

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but, he said, the culmination of the King's goodwill and hospitality in this warm and magnificent reception by Their Majesties was a favor beyond his expectation, for which he found it impossible to express his gratitude adequately.

The Prince said he was most happy to feel that at the very first step on his European tour of study and observation, he had set foot on the beautiful shores of the great country whose invariable friendship and goodwill are prized very highly by the whole nation of Japan.

His Imperial Highness continued that he was extremely gratified at the happy relations between their two allied countries, which had well stood the stress and strain of time, and would continue, as His Majesty had observed, one of the essential factors in the maintenance of the world's peace.

Referring to the King's considerate solicitude as regards the opportuneness of his visit, the Crown Prince said he deemed himself fortunate to visit Great Britain at this vital moment. Nothing, he said, had impressed him more deeply than the courage and endurance, mingled with the fine spirit of moderation and commonsense, which Britons always have exhibited in the face of national troubles, and he fervently and confidently hoped that the present trouble would prove a transient cloud which would soon pass over, leaving the sky only brighter than before.

His Imperial Highness expressed himself as genuinely interested in His Majesty's telling of his trip to Japan, and he also was glad of the assurance that Prince Arthur of Connaught was pleased concerning his repeated visits to Japan.

The Prince thanked the King most heartily on behalf of himself, Prince Kanin and the members of his suite, for His Majesty's wish that they be at home in Britain, and in this respect he declared that the Prince of Wales, by his kindness of heart, had made him feel already at home on British soil. He expressed profound appreciation of the great courtesy shown him by the Prince of Wales.

May 10.—Numerous decorations were conferred upon members of the Prince's suite.

May 10.—The Prince of Wales accompanied the Crown Prince of Japan to Windsor, where the latter placed wreaths upon the tombs of Queen Victoria and King Edward. The dinner at Lancaster House was cancelled, owing to shortage of coal.

The *London Telegraph* regards it as a compliment that the Prince is first coming to Britain, and says that he may be assured of a cordial welcome. It also says that "if the Japanese have enlarged their conceptions, so have we since we discovered that there is no natural antagonism between the 'yellow' and the white peoples."

May 11.—A hearty reception was tendered the Prince by the City of London at the Guildhall; a distinguished company assembled to do him honor, and later he lunched at Mansion House with the Lord Mayor. The Prince in his reply emphasized the tremendous responsibility of the survivors of the war to redeem the bloodshed by millions of their fellowmen by establishing forever a reign of peace and justice. He also gave out the following message to the *London Times*.

"I have been traveling ever since March 3, and during this interval my journey has been the means of bringing me in touch with the outposts of this great Empire at Hongkong, Singapore, Colombo and farther west at Port Said, Cairo, Malta and Gibraltar. Wherever I have been, a cordial welcome has been extended in general. In all these places it has been my good fortune to meet the distinguished representatives of this Empire and to receive at their hands all of the marks of a courtesy and hospitality for which I wish to express publicly my heartfelt thanks.

"At the end of my voyage I feel most

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happy that as the very first step in my European tour of study and observation I set my foot upon these beautiful shores of our noble ally. To me it means the realization of a cherished hope of long standing. The bountiful contribution of this great nation to the advancement of civilization and especially their glorious achievements for its upbuilding in the last war have long commanded my genuine admiration and fostered in me a desire to pay a visit to this country.

"While my visit will unavoidably be of short duration, I hope that it will afford me sufficient opportunity to form a good acquaintance with the country and its people, considering myself as the courier of friendship and good will from the people of Japan to the British people. I feel highly gratified to be able to say that the bonds of amity uniting our two allied nations, consecrated as they have been by the recent comradeship of arms in our common cause, have never been so strong as they are today, and it is my sincere and confident hope that these happy relations will wax ever stronger as time rolls on in the interest of the peace of the world."

The Crown Prince was obviously surprised at the freedom enjoyed by the Prince of Wales on their trip to Windsor and many think may be influenced to request some changes in court etiquette on his return. On the evening of May 11th, the Prince of Wales gave a dinner to the visiting Prince at St. James's Palace. The Duke of Connaught and many notables were present.

May 12.—His Highness, with 26 members of his suite, attended a musical production entitled "The League of Nations."

May 12.—His Highness left Buckingham Palace and went to Chesterfield House as the guest of the nation.

Before leaving Buckingham Palace, His Imperial Highness received a deputation from the London County Council who presented an address of welcome.

Chesterfield House is one of the most beautiful mansions in London. It has been entirely redecorated to welcome the Imperial visitor. A flagstaff from which flies the Imperial Japanese flag has been erected in the courtyard. Double sentries are mounted at the gate and a large staff of servants wearing the royal uniform is in attendance. His Imperial Highness's bedroom is a large apartment on the first floor. His principal sitting room is the library with its famous collection of pictures.

May 16.—His Imperial Highness held an investiture in the magnificent gold-and-white ballroom.

Later the Crown Prince visited the National Gallery and the House of Lords.

The officers and men from the two ships have also been most hospitably entertained in different ways and at different times.

The London press has acclaimed the landing of the Crown Prince of Japan. The *Morning Post*, which is typical of the other papers, says that he is not only the illustrious representative of a great ally but another witness to the vitality and supreme usefulness of monarchical institutions in these days of the disturbed modern world. The Crown Prince is doing for Japan what the Prince of Wales has done for England, and happy are the two countries having such eager servants in their cause. The Anglo-Japanese Alliance is called an incalculable benefit to the two countries, as it has proved to be one of the greatest bulwarks for peace in the government of the East.

His Majesty, King George of Great

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Britain, sent a message to His Imperial Majesty, the Emperor of Japan, expressing his appreciation of the visit of the Crown Prince to England, and also expressing the hope that his stay there will be so very enjoyable that the ties of friendship between the two countries may become stronger than ever.

The Emperor sent the following reply to King George, on May 14:

"The Emperor and Empress of Japan are very pleased with the warm reception which has been tendered to the Crown Prince by the British public, and by the way he has been received by Their Majesties, and especially by the Prince of Wales. He has no doubt that the visit of the Crown Prince to England will be conductive to the strengthening of the friendship that already exists between England and Japan."

The Emperor also expressed his appreciation of the decoration that has been conferred on the Crown Prince, as well as on his appointment as an Honorary General in the British army, which he regards as a great compliment, not only to the Crown Prince himself, and to the Emperor, but to the Japanese nation in general.

The Crown Prince visited the House of Commons during his stay in London, at a busy hour. He witnessed the division, had tea with the speaker and met many of the prominent members.

May 13.—His Highness visited Oxford University, inspected the Boy Scouts at Cranford with much pleasure, and then motored to the Premier's country residence at Chequers where he lunched with Lloyd George and a large party. He later visited the Museum, National Gallery, and Greenwich Observatory.

May 14.—A dinner was given at the Japanese Embassy in honor of the Prince.

London, May 16.—The Crown Prince and his party spent three hours inspecting the Kenley aerodrome. They were received by the Duke of York and conducted around by the Air Marshal. After lunch the party witnessed a display of air feats by famous aviation officers. The Crown Prince commented on the skillful control of the machines by the pilots. After the Prince was presented to the officers, members of his staff took rides in the planes. As they left he was given an enthusiastic ovation by the crowd which had gathered.

May 17.—Baron Hayashi gave a dinner at the Hotel Claridge in honor of the Prince.

May 17, 18.—His Highness drove to Cambridge and visited the Staff College, Royal Military College, and reviewed a battalion of Gentlemen Cadets. He received the degree of LL. D. from Cambridge University.

London, May 18.—The Crown Prince of Japan, Prince Kanin, Baron Hayashi, Count Chinda, Vice-Admiral Takeshita, Lieutenant-General Nara, Dr. Miura, Mr. Sawada of the Foreign Office, Captain Yamamoto of the Japanese Navy and Count Toda were given an enthusiastic welcome at Cambridge today. The narrow streets of the university town were packed with townsfolk, while at the colleges thousands of students cheered the party. The Crown Prince and his suite were escorted by Dr. Peter Giles, master of Emmanuel College and Vice-Chancellor of the University. The Japanese guests spent the entire morning visiting the colleges and libraries. His Highness was greatly interested in the records of Japanese students at Leys' School.

The party then attended a lecture on a subject chosen by the Crown Prince himself. The topic selected was the relations between the Crown and the people. After the lecture the visitor and his suite lunched with the Vice-Chancellor.

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The conferring of the doctor's degree upon the Crown Prince at Cambridge was a brilliant and enthusiastic function.

The public orator made the speech in Latin, and paid a tribute to the wonderful love of learning and the wonderful distinction in arts, loyalty and patriotism of the Japanese. He declared that the great Mikado, the Crown Prince's grandfather, had brought their house out of the long eclipse of ages into a new light. He remodelled the laws of his country and shed a new illumination on the life of the nation. Cambridge is glad to welcome the scion of so many ancient kings.

During the popular reception many hundreds assembled, and the Crown Prince was heartily cheered inside the house at the close of the ceremony.

Replying to the Vice-Chancellor's toast to his health at the luncheon, the Crown Prince returned thanks for the honor that had been conferred on him, and remarked that a number of his countrymen now in Japan looked back to their sojourn in Cambridge as students with affection for their Alma Mater.

The Crown Prince and his suite afterwards visited Newnham, the Ladies' College, and motored to Eli Cathedral, where they had tea in the Deanery. They then returned to Cambridge, and saw the college eights practicing on the river. They dined with the master and fellows of Trinity College, after which they left by special train for Edinburgh.

May 19.—His Highness arrived at Edinburgh at 9 : 30 a.m. and was met at the station by Lord Provost Chessar and the civic officials in full official dress. After being presented with an address, the Prince replied that he looked forward with great satisfaction to enjoying the charms of Edinburgh, and the beauties of Scotland. At 11 a.m. he started on a tour of sightseeing, visiting the Royal Infirmary, St. Giles Cathedral, and the Law Courts, taking tea at the Redford Barracks and dinner with the Lord Provost and officials.

The banquet given by John William Chessar, Lord Provost of Edinburgh, to the Crown Prince, was a brilliant affair. The Lord Provost in his address of welcome said that Japan had never failed in her undertakings to Great Britain and that the Anglo-Japanese Alliance had benefited the whole world. Great Britain, he said, would never forget what Japan had done during the war.

The Crown Prince replying said that he was gratified to know that Anglo-Japanese relations had stood the test of war and peace and that he hoped the relations would continue for the peace of the world.

He was driven at once to Holyrood Palace where he is to stay during his visit in Edinburgh ; here he was received by the Master of the Household.

May 20.—The Crown Prince's last day in Edinburgh was a busy one. He was early astir and visited the historical rooms in Holyrood Palace and the tombs of the Kings of Scotland. He walked in military uniform in King's Park and reviewed thousands of scouts and guides in a picturesque ceremony. There was a profuse display of Japanese and British flags. Thousands of spectators covered the hillside. The Prince, in a stirring address to the boys, spoke of the great influence of the scout movement. He hoped it would develop in Japan and successfully help in the preservation of the peace of the world. The Prince passed through crowded streets to the royal train.

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The Prince visited the Naval Dockyard at Rosyth and on the way stopped on the famous Forth bridge, where the chief engineer pointed out the interesting features. After lunching with the Commander-in-chief, the Prince returned to Edinburgh to receive the doctor's degree from Vice Chancellor Sir Alfred Ewing, K.C.B., who was a professor in Japan from 1878-83. The Prince was much impressed with the Edinburgh High School where the Japanese National Anthem was sung.

Before departing from Edinburgh, the Crown Prince presented to the Lord Provost £100 for the city's poor, and expressed his appreciation of the cordial reception he had received. The royal salute was fired as the train steamed out of the station.

May 21.—The Crown Prince became the guest of the Duke of Atholl. He received a typical Highland welcome on his arrival at Perth. Leaving Perth at 2 o'clock, he and his party were met by the Duke of Atholl and then rode in procession for more than three hours in eight automobiles over a country abounding in the most magnificent scenery to the castle of the Duke.

The procession stopped several times along the way at hamlets and towns where all the inhabitants were in the streets to welcome the visitor from the Far East. At every place the pipers played a welcome. The Prince, who stood up in his car, briefly replied. Little girls handed bouquets to His Highness, who was deeply touched by the spontaneous and informal welcome accorded him.

A stately scene awaited the party at the Castle, where all the Highlanders were drawn up at attention. The pipers played a welcome and the guns boomed a royal salute. The Crown Prince was welcomed by the Duchess of Atholl at the entrance of the Castle.

The house party, which numbered 29 including eight ladies, was present at dinner which was served with the usual Highland state in the great dining hall, where 16 Scottish pipers were playing. The toasts of the King and the Crown Prince were given in the Gaelic language.

The Crown Prince spent a peaceful week-end at Blair Castle. The weather continued delightful. The Prince succeeded in capturing five salmon in the river which were the only fish that the party caught.

His Highness was greatly interested in the quaint Highland customs. At dinner an aged piper toasted the Prince in the Gaelic language, while another piper played Japanese anthems on his bagpipes. The Prince was also impressed by the Duke of Atholl's private body guard of Highland clansmen. The Duke is the only person in Great Britain who is permitted to have a private regiment.

The Crown Prince summoned the Duke of Atholl to his sitting room and invested him with the First Class Order of the Rising Sun. The Duke, in thanking him, said that his windows faced the east, and he would always think of the Rising Sun.

The Crown Prince also presented the Duchess of Atholl with a lacquered gold casket.

In response to a message sent recently by the City of Tokyo, in which thanks for the reception given by London to the Crown Prince of Japan were expressed, the Lord Mayor of London promptly cabled Baron Goto, Mayor of Tokyo. The Lord Mayor's message follows:

"The Citizens of London warmly ap-

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preciate Tokyo's kind message. They are immensely pleased and honored by the Crown Prince's visit which gives them fresh opportunity for expressing those feelings of affection and regard for Japan which are universally entertained. London reciprocates Tokyo's friendly Greetings."

May 24.—At the farewell banquet all ceremony was abandoned. The toasts of the king, the Emperor of Japan, and the Crown Prince were drunk with Highland honors, i.e., first standing, then with one foot on a chair, then with one foot on a chair and the other on the table. Formerly the glasses were often thrown over the head that a meaner toast might never be drunk in them. Before they separated there was a Highland dance and the farewell Scottish songs were sung: "Auld Lang Syne," and "Will Ye No Come Back Again?" The Prince said, "I will never forget my stay with you," and the Duke of Atholl replied "Good luck to you always."

TO THE CROW

(Japanese Children's Song)

Ato no karasu wa saki ni yuke,
Ware ga iye ga yakeru zo,
Hayaku itte mizu kakero,
Mizu ga nakere ba yaruzo,
Amattara ko ni yare,
Ke ga nakya kayese.

O tardy crow, hasten forward! Your house is all on fire. Hurry to throw water upon it. If there be no water, I will give you some. If you have too much, give it to your child. If you have no child, then give it back to me.

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THE RED CROSS SOCIETY OF JAPAN

Relief Work in Peace Time

It was upon the initiative of the late Empress Shoken that the Society extended its humanitarian activities to include relief work in time of peace. This was on the occasion of the eruption of Mt. Bandai in 1888. Her Majesty, hearing of the pitiful sufferings of the people of that locality, was touched by the sad story and suggested that our Society respond to the need at once. Greatly moved by her appeal, we at once despatched a relief corps to the affected district to minister to the distressed.

Since then many other appeals have met with a quick response. Of these we may mention the case of the Turkish warship *El de Gral*, wrecked off the coast of Kii in 1890; the terrible earthquakes in Aichi and Gifu prefectures in 1891; the great flood in Akita prefecture in 1895; the tidal wave in Miyagi, Iwate, and Aomori in 1896; the great fire in Hachioji Machi, Tokyo, in 1897, and more recently, in 1914, the eruption of Sakurajima, Kagoshima prefecture, as well as other disasters which we cannot mention here. Relief given month after month and year after year, in times of flood, fire, and earthquake amounted to 1,958 cases, from 1888 to 1920. The number treated amounted to 246,117 persons, and the members who gave aid were 14,953. Additional work was undertaken also in caring for the crowds which attend festivals and public meetings and rendering aid in case of accident. We have actually established branch organizations to carry on such work permanently. In Tokyo, Kyoto, Hyogo, and Kanagawa, we have such, while in Shizuoka, Fukui, and Fukuoka we have organized itinerant units which give aid to the wounded or sick within their jurisdictions. Furthermore we have begun a new kind of preventive work in four centers, viz., Kyoto, Miye, Shimane and Okayama. This is the establishment of health resorts for weak or scrofulous children where they may be built up in health, resisting power increased, and incipient tuberculosiss cured. Weak children from the elementary schools, especially, are received in these open-air resorts and built up in health by gymnastic exercises, play, study out of doors, walks in mountain or on the seashore, sea-bathing, etc. In 1920 over 340 young people were received in these resorts. That some success has already been met with is indicated by the letters received from parents, and the interest taken in these projects by the public, as also the extension of the work to other localities.

When the Ninth International Convention of Red Cross Workers was held in Washington, D.C., in May, 1912, the Empress Dowager of Japan, to whom reference has already been made,

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Eruption of Mt. Bandai.

Relieving the Injured.

Relieving those Injured by Tidal Wave, North-eastern Japan

Scene of the Disaster

Red Cross Relief Work in Peace Time.

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Devastation Wrought by Earthquake at Gifu and Aichi.

Relieving the Earthquake Sufferers.

Eruption of Sakurajima.

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graciously made a donation of ¥100,000, for relief work in time of peace, to the International Union of Red Cross Societies, much to the delight of all concerned; our own Society took charge of the fund until arrangements for its use could be made. When the Union had completed such arrangements we transferred the principal and interest amounting to ¥159,700 to the Standing Committee in Geneva, Switzerland, in the year 1920.

Her Majesty's Gracious Visit to the Red Cross Hospital

On April 6th, Her Imperial Majesty, the present Empress, condescended to visit the Red Cross Hospital and was welcomed by the following-named members of the nobility and official personages: Princesses Higashi-fushimi, Kita-shirakawa, Nashimoto, Kuni, and Fushimi, the deputies of the Ministers of the Interior, War and Navy, Mr. Hirayama, president of the Red Cross Society, and vice-presidents Marquis Tokugawa and Mr. Sakamoto, the executive officers, permanent members of the council, Dr. Sato and Dr. Saigo, president and vice-president of the Hospital, and the members; also Marchioness Nabeshima, president of the Volunteer Lady Nurses' Society, Viscountess Dowager Motono, vice-president, and other officers, as well as Madame Bielkiewicz, president of the Relief Society for Polish Orphans, and her assistants.

The president of the hospital, Dr. Sato, escorted Her Majesty upstairs, where she granted an audience to the princesses and leading officials, after which Dr. Sato presented a statement of present conditions and later escorted her Majesty to the various places of interest, as the operating and X-ray rooms, gynaecological wards, drill hall, etc. Her Majesty then proceeded to visit the Polish orphans, after presenting a gift of cakes for them. One pitiful case especially attracted her sympathy and she expressed her interest by calling the child to her side and repeatedly patting his head, and petting him in a sweet motherly way which was especially affecting to Mme. Bielkiewicz. The child, only four years of age, is the son of a Polish nobleman named Vokdanovitch Kenoweha. Both parents were killed by the Bolshevists and four days after this horrible event occurred the child was rescued from the woods where he had been living on nuts. He was sent to our hospital and thence discharged March 29th, but was still weak.

The Famine in North China

A most pitiful condition has existed in China this year where in the northern part famine has ravaged the land. Japanese in Japan as well as in China, both high and low, have done much to relieve this distress. Medical care was greatly needed, so urged by the Department of Foreign Affairs, as well as our own love of humanity, our Society decided to send a relief corps to China. On March 12th the party started, arriving April 2nd. Headquarters was established at Peking from which the members could be sent out as needed to Tentien and Tungchow. Each relief corps consists of a manager, four surgeons, two secretaries, one pharmaceutist, one head nurse and seven assistants and two attendants.

The Polish Orphans

We have already told in this Magazine of the warm sympathy expressed by our people for these waifs in various kind deeds. Her Majesty in particular was very gracious, sending Baron Sanjo with a gift of 500 *yen* to purchase cake and confectionery for them. On two days, the 13th and 19th of March, at the Fukudenkai, they were entertained with jugglery and *daikagura* (street performances).

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THE CULTURE-PEARL INDUSTRY IN JAPAN

Kokusai Reuter

London, May 5.—Much discussion has been raised among the dealers of precious stones by the appearance in the London market of a culture pearl which it is claimed cannot be distinguished from the natural pearl. It has been introduced by M. Mikimoto, the Japanese dealer in Hatton Garden, who claims that he is not faking, but scientifically simulating nature in the production of pearls, and the culture pearl is quite as good as the natural pearl.

AFTER a quarter of a century of experimentation, Japan now produces pearls as perfect as natural ones.

When once the nature of pearls was understood, it was but natural that many experiments should be made to produce the precious objects at will. In fact much attention has been paid to this very problem by scientific men, and they are still at work upon it.

Of course we do not here refer to the manufacture of "imitation pearls," such as the so-called "Roman pearls," "Venetian pearls," etc., which are not pearls at all, but are made of glass or otherwise and painted with fish silver, etc.; rather what is referred to are the attempts to make the pearl oyster work for man to produce natural and true pearls in a more reliable and methodical manner than nature does—in short a kind of "harnessing" the mollusc for the service of man.

It is a well known fact that Linnaeus, the "father of natural history," claimed that pearls could be procured by piercing holes in the shell of an oyster with a fine auger, making a small wound, and afterwards "parking" the animal for many years. But his suggestions do not seem to have been clearly understood and no one has been able to pursue his method successfully. The Chinese as is well known have been specially successful in raising pearls by inserting grains of clay between the shell and thin [outer membrane which covers the soft body of the freshwater mussel; but the best of these are of very inferior quality, and are valuable merely as curios.

At the International Fisheries Exhibition held in Berlin in 1880, some pearls were shown which had been cultivated in the fresh waters of Germany. From looking at these one could see that the plain relief might be covered with nacreous substance, but the result was of little value. Mr. Saville Kent, the late naturalist to the government of Queensland and to that of Western Australia, undertook the same experiment with the large pearl-oyster, and a gentleman on Thursday Island tried inserting a shot through a hole in the shell, and quite re-

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cently a man in Burma is said to have produced some pearls after a certain method.

The most important of such experiments are probably those of Dr. Louis Boutan of Paris, who succeeded a few years ago in producing pearls in the abalone shell.

It is not perhaps widely known that before the attempts of the gentlemen mentioned above, a very extensive and successful system of pearl-oyster propagation had been carried on in the Far East by a Mr. Kokichi Mikimoto. He has not only produced the pearls, but placed them regularly on the market.

Mr. Mikimoto first realized that the pearl fisheries of Japan were being rapidly depleted, and attempted to restore the supply by cultivating the oyster. He exhibited some living specimens of the pearl oyster in the aquarium of the Third National Industrial Exhibition of Tokyo in 1890. It was here that he made acquaintance with Dr. Mitsukuri, professor of Zoology in the Imperial University of Tokyo, who first suggested to him the possibility of cultivating pearl oysters and of making them produce pearls by the use of proper stimuli.

Mikimoto's home was in Toba in the province of Shima, one of the localities in Japan long famous for large yields of pearls. Being deeply interested in the subject, directly after his return there he began experimenting on his newly acquired idea. At first it seemed almost like pursuing a fleeting shadow and his friends laughed at him for "throwing his money into the sea." He, however, persisted, trying all sorts of experiments in this direction, relying on suggestions and advice from Professor Mitsukuri and Dr. Kishinoue.

After long, hard and weary years of experiment, he discovered a way of producing the gem by applying science to the little shellfish and so success at last crowned his efforts. It was in 1898 that the first trial crop was put out, and even at the present time, it may be claimed that the Mikimoto Oyster Ground is the only pearl culture bed in the world which undertakes the extensive cultivation of the precious mollusc and produces "culture pearls" on a commercial scale.

About a dozen miles south of the famous Shrine of Ise is the sheltered Bay of Ago, long famous for the best quality of pearls. It is a remarkably quiet body of water some twelve miles in length and six miles in breadth, with an average depth of eight to ten fathoms. The coast line is cut with many deep and irregular indentations and the fact that the "Kuroshiwo," the great "Gulf-stream" of the Pacific, sweeps near by, is undoubtedly an important factor in making this a favorite haunt of the mollusc.

Somewhat towards the north of the Bay is the small island of "Tatoku," the center of Mikimoto's enterprise. Before the pearl culture industry was started, this island was uninhabited, but now it supports a flourishing colony of several dozen families and a few hundred individuals all connected in some capacity with the pearl-oyster culture. The sea bottom around the island was at first leased, and the area was increased from time to time until finally, at present, the entire farm reached to the extension of fifty nautical miles in the Bays of Ago, Gokasho and Hasama, provinces of Shima and Ise.

The pearl oysters cultivated on these grounds belong to the species *Margaritifera martensi*, or true pearl oyster, abundant in these localities and found

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more or less in all parts of Japan. They closely resemble the Indian species found near the Gulf of Manaar. This species is rather small in size, usually from two and a half to four inches in diameter, and the shell is very thin. The inner surface of the shell is lined with nacre of an iridescent silvery white. They are usually found at a depth not exceeding ten fathoms and are anchored to rocks, stones and stems of algae, etc., by a thread or byssus which the animal secretes. Their life seems to be practically limited to twelve or thirteen years, as an oyster of fifteen years has very seldom been seen.

Every year during the months of July and August, small pieces of rock and stone are placed where the oyster larvae are most abundantly found. Soon small oyster spats are found attached to them. As this takes place in the shallow waters, if the oysters were left there during the winter they would die from chill. So together with the stones to which they are anchored, they are removed to deeper waters. When they reach their third year, they are taken out of the sea, and undergo an operation which leads to the pearl formation. This consists chiefly in introducing into them small pearls or round pieces of nacre which serve as nuclei for pearls. The shells are then put back into the sea and carefully laid down on the bed, with an average of an oyster to every square foot. They are left there undisturbed for at least four years more. At the end of that period, it will be found that the animal has invested the nucleus with many layers of nacre and in fact produced a pearl.

Pearl culture may seem to be very simple, but in reality it is by no means an easy task. Large mortality among the pearl oysters from various causes, the ejection of the inserted nuclei, the depredations of the oysters' enemies, uncertainties attendant upon long years of waiting, are some of the drawbacks which beset the industry. The most dreaded of all the evils is perhaps the invasion of the so-called "akashiwo" or "red current."

This is due to an immense accumulation of microscopic organisms causing a discoloration of the sea water. Whenever this appears, it is followed by a wholesale destruction of marine organisms. Another unwelcome intruder is a sea-weed called "Mirumo" (Codium), which if allowed to grow luxuriantly stops the growth of the oyster. Again the octopus plays sad havoc among the pearl-oysters which it seems to consider a great delicacy. The starfish is another animal which especially enjoys a meal of young oysters.

It will perhaps interest the reader to know that a large part of the submarine work in the oyster culture in Japan is done by women divers, or "sea-girls" as they are called there. This is common in Ago bay and in many other localities of the country. There has been a belief from time immemorial that women can work better and stay longer under water than men. The women divers of Ise have often been mentioned in classic literature. These sea-girls are dressed in tight, thin white garments. Their hair is twisted into a hard knob and diving glasses are worn. They dive without any apparatus and stay under water from sixty to eighty seconds at each diving.

Culture pearls of commerical quality are generally found in from five to seven pieces in one hundred oysters. They are usually attached to the inner surface of

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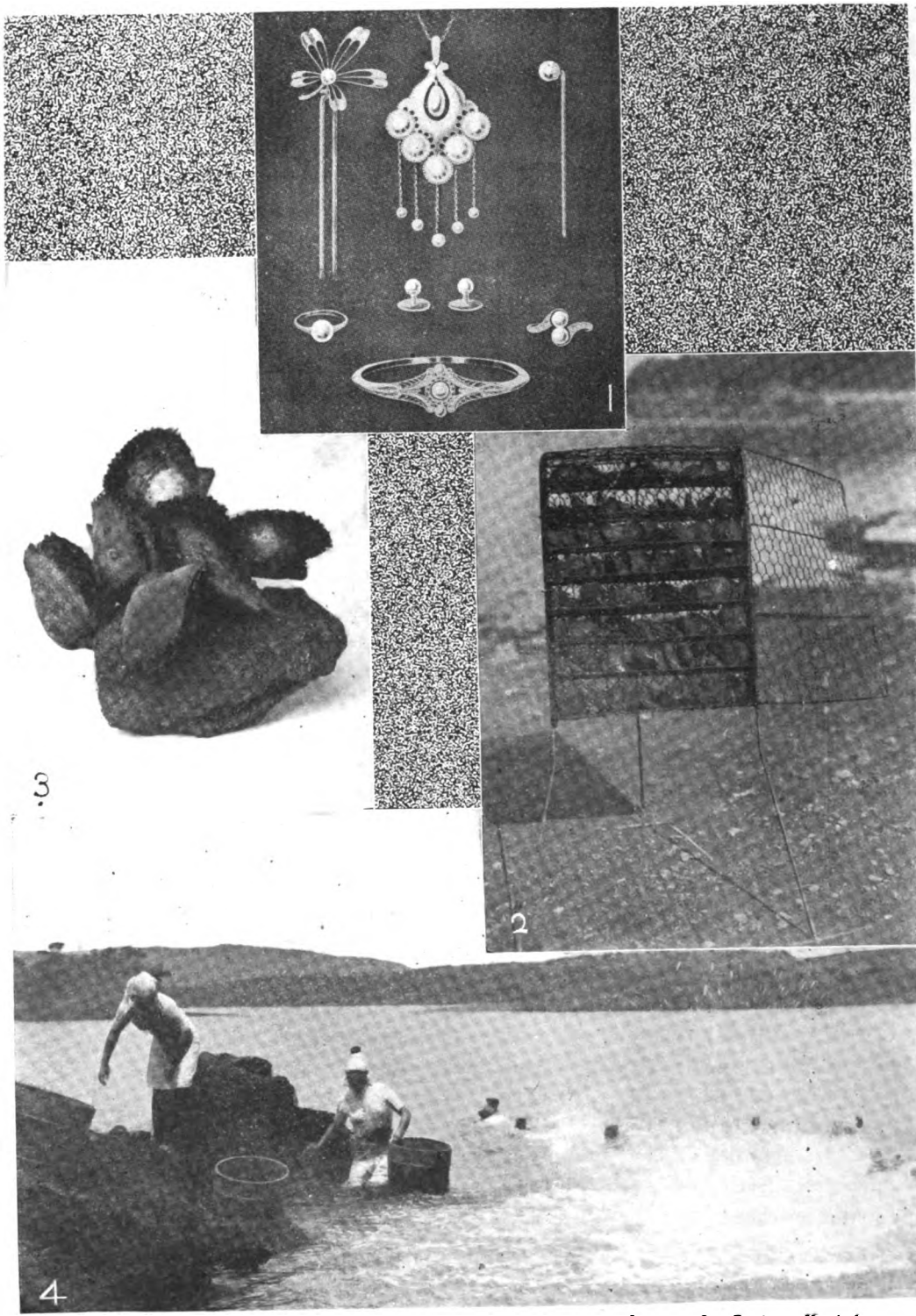

1. Jewelries Manufactured by Mikimoto Pearl Store at Ginza, Tokyo. 2. Oysters Kept in the Steel Cage, at the Sea-bottom, Provided in Order to Help Thier Growth. 3. Natural State of living oysters at the sea-bottom. 4. Woman-divers Diving for Oysters.
All Photographs are Taken at Mikimoto Pearl Culture Station at Miyeken.

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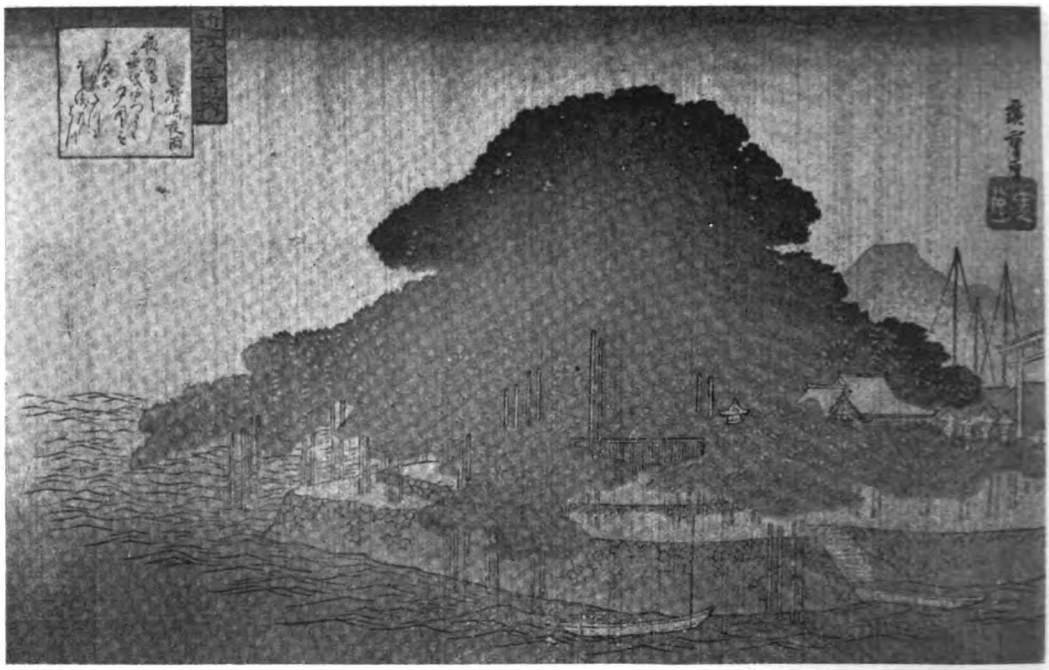
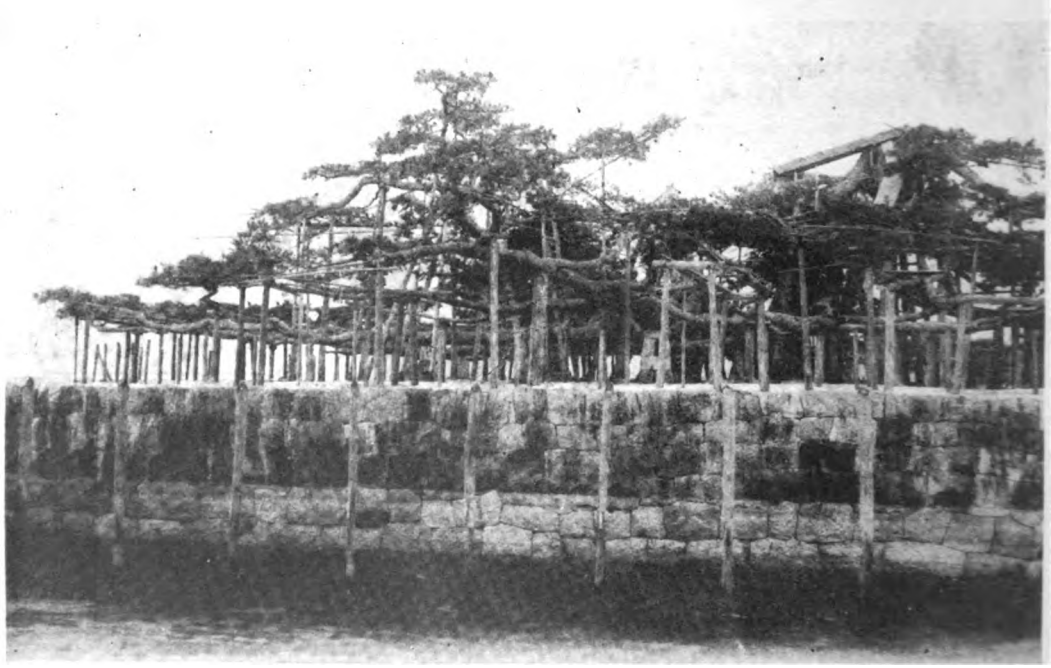


Night Rain on the Karasaki Pine Tree Painted by Hiroshige I



The Karasaki Pine as it Appears Today

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the shell and have to be cut off. When they are detached from the shell they have the appearance and merit of the natural pearl and are identical with those of nature, in color, lustre and specific gravity as well as in the possession of successive nacreous layers. They are produced in three colors, white, pink and dark blue, and in rings, brooches, scarf pins and every other case where button pearls are used, they can be readily employed and will be found to meet the requirements perfectly. The fashionable stores in Paris, London and New York have long since recognized the value of the Mikimoto Culture Pearls, and have been using them very extensively in the composition of the finest jewelry.

So far as concerns the present Culture Pearls, there is still room to make improvements in shape, quality, etc. So Mr. Mikimoto has all the time been making constant study and improvements long since. Experiments have been also directed towards the production of spherically round pearls. He was quite pleased, therefore to succeed at last in solving this problem in 1905, and for the very first time in history he exhibited some of these new round pearls at the Tokyo Exhibition in 1914. The public being naturally greatly interested, applauded his success and called it a great discovery. A grand honor prize medal was awarded him for these pearls.

The pearl that is produced by cultural methods within the living oyster is no more attached to the inner surface of the shell. It is no more semi-spherical or three-quarters in shape and has no more mother-of-pearl on its back. But it is formed in the body of the animal, being absolutely free from the shell. It is a perfect sphere and of highest luster, and is constructed by a deposition of concentric layers of nacre upon a tiny artificial nucleus just as the finest specimens of pearl from Oriental seas. The pearl takes at least 7 years to grow and is absolutely identical in every respect with the one which nature produces. This is the "Mikimoto Pearl," a sea gem newly discovered by Mr. K. Mikimoto, resulting from a quarter of a century's hard and continuous investigations in his pearl fisheries in the Bays of Ago and Gokasho, Japan.

A short explanation of pearl formation may be of great interest to our readers.

The evidence from the latest investigations seems conclusive that the growing pearl is encapsulated by a sack of epitherial cells, one layer in thickness, which secretes the pearl. This is called a "pearl-sack" and appears to have had its origin from the superjacent epitherium of the mantle.

It is the aim of the pearl culturist to provide a nucleus of perfect form and optically choice material, such as a polished sphere of choice mother of pearl wrapped in an artificial pearl-sack of carefully chosen epitherium adequate in selecting area and located in that part of the oyster's body where rapid growth, sphericity of form, and perfection of surface, color and luster may be most perfectly secured. Thus he substitutes for the haphazard methods of Nature which he finds in the growth of wild pearls, a scientifically selected and controlled method of utilization of natural process whereby he induces and controls the production of natural pearls by cultural process.

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"ANJIN SAMA"

AND who was "Anjin Sama"? one asks after reading the inscription on his tomb at Tsukayama, Yokosuka. The best reply is a quotation from a very interesting compilation by N. Murakami and K. Murakawa entitled, "Letters Written by the English Residents in Japan 1611—1623," Preface:

"In June, 1598, a fleet of five sails, fitted by a company of Dutch merchants, left the coast of Holland for the East Indies. Following the route discovered by Magellan, the fleet encountered many misfortunes on the coasts of South America, so that after eighteen months at sea, two ships only were left to pursue the voyage. They steered for Japan, and one being lost in a storm, the other "de Liefde," arrived at Bungo on the 19th of April, 1600. But even this last could not escape the common fate; on her way to Uraga [Japan], she met a fearful storm, and was wrecked off the coast. Among the crew was an Englishman from Kent, William Adams by name, and pilot-major of the fleet. He found favour with Iyeyasu, was given a residence in Yedo, and. . . built two ships, of eighty and one hundred tons respectively, in which latter a trip to Mexico was made in 1610, with the ship-wrecked Governor of the Philippines, Don Rodrigo de Viveyro y Velasco, on board. As a reward for his services Adams was endowed with an estate of 250 *koku* in Hemi, in Miuragōri [Yokosuka], in the province of Sagami. He is known among the Japanese as Miura Anjin (*anjin*, pilot).

In 1611, having heard from the newly arrived Dutch merchants of the establishment of an English factory in Java, Adams wrote a letter addressed to his unknown countrymen, asking them to inform his wife and friends in England of himself."

[*Letter of William Adams*]

"In the end of five yeeres, I made supplication to the king to goe out of this land, desiring to see my poore wife and children according to conscience and nature. With the which request the Emperour was not well pleased and would not let me goe any more for my countrey; but to byde in his land. . . So that as yet, I think, no certain newes is knowen, whether I be liuing or dead. Therefore I do pray and intreate you, in the name of Jesus Christ to doe so much as to make my being here in Iapon knowen to my poor wife; in a manner a widdow, and my two children fatherlesse: which thing only is my greatest griefe of heart, and conscience. So in processe of four or five yeeres the Emperour called me as diuers times he had done before. So one time aboue the rest he would have me to make him a small ship. I annswered that I was no carpenter and had no knowledg thereof. Well, doe your endeavour, saith he: if it be not good it is no matter. Wherefore at his commaund, I buylt him a ship of the burthen of eightie tunnes."

The graves of Adams and his Japanese wife are on a lonely mountain near Hemi, Yokosuka. The ascent is an easy one, but probably would not be undertaken by those not knowing of the historic spot near the top. A caretaker lives in a pleasant Japanese house near by, and here one may rest and enjoy a pot of fine tea, while the enthusiasts of the party are copying the inscription given herewith. This explanation is not on the original moss-covered stones of the tombs, of

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course, but on a pillar recently erected with a portion of the ¥20,000 fund mentioned therein. The park is kept in good order and is a lovely spot to visit on a fine day, but one is glad so many children are in the cottage where the keeper lives, as their merry prattle makes the atmosphere less somber.

Adams begged the Taiko to let him return to England and long grieved over his deserted wife and children there, but as his request was persistently refused, he was finally persuaded to take a Japanese wife and remain permanently in the country. He seems to have been a devout man, as his letters are full of references to his faith in God and his Christian conscience.

INSCRIPTION ON MEMORIAL PILLAR NEAR ANJIN'S TOMB

This is the spot where lies buried William Adams, popularly known as Miura Anjin, the pilot-major, a native of Gillingam, Kent, England. While sailing on a Dutch ship in the Orient, he was caught in a typhoon and after drifting about for five years, at last reached the coast of Bungo province. Iyeyasu Tokugawa was at that time in Osaka, and hearing this report, he sent for Adams and granted him an interview. Afterwards he allowed Adams a residence in Yedo, on the street now called "Anjin cho," Nihonbashi, Tokyo. Iyeyasu employed Adams as interpreter and adviser and ordered him to supervise the building of two European style ships (one 80 and the other 120 tons) which were successfully constructed. Adams was also made instructor in gunnery, geography and mathematics, and also, by sometimes engaging in foreign commerce he greatly contributed to the nation's welfare. In recognition of his merits, he was endowed with an estate of 250 *koku* in Hemi [near Yokosuka], Miura gōri, Sagami province. April 14, 1620, he died, and just before his decease gave expression to the following wish: "I was cast ashore in this country providentially. I have been well provided for up to this time, entirely by the grace of Tokugawa Shogun. When, therefore, my body is buried on the top of Mt. Hemi, make my grave face toward the east, Edoward, that my spirit may forever guard the metropolis." His posthumous Buddhist name was "Juryomanin Genzui koji." His wife was a daughter of Kageyu Magome. He had two children by her. (His son Joseph was the heir and the mother and daughter lived in Yedo, according to Richard Cocks' diary.) Both were short lived. On July 16, 1634, his wife, too, died and was buried beside him, her posthumous name being "Kaigeoin myomunbiku." The site of Adams' residence in the village of —— is still pointed out and two relics are said to be preserved in the Jodo Buddhist temple.

In 1905, the governor of Kanagawa prefecture, Mr. Kohei Sufu, was grieved by the neglected appearance of these two graves on a lonely hillside, and raised a fund to repair them. He was assisted by Minister MacDonald of England, Admiral Baron Inouye, and a certain British merchant. The project was encouraged also by H.I.H. Prince Arisugawa, and H.R.H. Prince Arthur of Connaught (English). Thereupon our leading men, as well as these distinguished Englishmen, willingly contributed and a fund of about ¥20,000 was raised. Of this one-half was spent in beautifying the spot, repairing the graves, extending the premises, planting trees, etc., and placing a permanent caretaker in charge. The other half was deposited for a permanent endowment. A stone monument was erected below the graves and the writer requested to prepare this story and have it engraved thereupon.

O Anjin pilot, who sojourned abroad, contributing great benefits to our state, and being repaid by the favour of a noble lord, thou wert a man of probity and one who never forgot a kindness. In life and death thou didst cherish thy benefactor, ordering thy grave to face eastward in order that thou mightst ever guard Yedo city.

Oct. 1914. { Composed by Gi Mishima
Characters written by
Marquis Kaoru Inouye

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These further extracts are taken from the Compilation of Letters hereinbefore mentioned, and give an interesting view of the relations between Japan and the Philippines in the 17th century as well as the Spanish Governor's ideas on Japan and her people.

Title: Narrative of Don Rodrigo de Vivero y Velasco, Governor General of the Philippine Islands, of his Residence in Japan (1608-1610.)

[In 1608 Don Rodrigo was shipwrecked on his return to Spain, and cast upon the coast of Japan, Lat 35½. Wholly destitute, he and the crew reached the shore and found it was Japan. As Don Rodrigo had shown much kindness to 200 Japanese in confinement in the Philippines when he became governor, whom he liberated and sent home, he concluded that, as the event proved, the Emperor would avail himself of the opportunity to requite the obligation.

Among the crew of the Spanish vessel was a Japanese Christian, who soon discovered that they were near a small village called Yu Banda (Isumi gun) whither they proceeded. It contained about 1500 inhabitants and was dependent upon one of the inferior nobles who, nevertheless, had many vassals, several towns and villages, and lived in a strong fortress. The people of the village, when they learned the disaster of the party, evinced much compassion, and the females shed tears. They gave them clothing and food (rice, pulse, and a little fish) and sent word to the *tono*, or lord, who desired that the party might be well treated, but not suffered to remove.]

"In the course of a few days, the tono paid a visit to Don Rodrigo, in great pomp, preceded by three hundred men, bearing banners, most of them armed with lances, harquebusses, and halberds."

"He made Don Rodrigo a variety of presents, took upon himself the expense of the subsistence of the whole party, and allowed two Spanish officers to proceed to court, to communicate to the Emperor and the prince royal the details of the case."

"The first place on their route to Yedo was a town named Odaki containing from 10,000 to 12,000 souls. Don Rodrigo entered an inn, but the tono insisted upon his residing with him. He dwelt in a fortress situated on a height, and surrounded by a ditch fifty feet deep, passed by a drawbridge. The gates were of iron, the walls of great thickness. Near the first gate, one hundred musketeers stood under arms, and between that and the second gate, which opened through a second wall, were houses, gardens, orchards, and rice-fields, for the subsistence of the garrison. The dwelling rooms of the castle were of wood (owing to the number of earthquakes), exquisitely finished, and elegantly adorned with a profusion of gold, silver, varnish, etc. At dinner, the tono carried to his guest the first dish, agreeably to Japanese etiquette towards a person whom it is desired to honour: the repast consisted of flesh, fish, and various kinds of excellent fruit."

"Nothing worthy of notice was observed during the rest of the journey, except the immensity of the population, which kept the strangers in perpetual wonder. They were everywhere well received, lodged, and treated."

"Four days after, our traveller set off to Suruga, on a visit to the Emperor. The population was immense; several towns below the rank of cities, contain upwards of 100,000 inhabitants, and in one hundred leagues from Meaco (present Kyoto) to Zuruga (Suruga), a village occurs every quarter of a league. 'On whichever side the traveller turns his eye, he perceives a concourse of people passing to and fro, as in the most populous cities of Europe; the roads are lined on both sides with superb pine-trees, which keep off the sun, the distance is marked by little eminences planted with two trees.' Our traveller declares he was so pleased with Japan, that if he could have prevailed upon himself to renounce his God and his king, he should have preferred that country to his own.

"The tomb of Taicosama is magnificent." The author, like a good Catholic, deplores the dedication of such an edifice to the remains of one "whose soul is in hell for all eternity." "The entrance is

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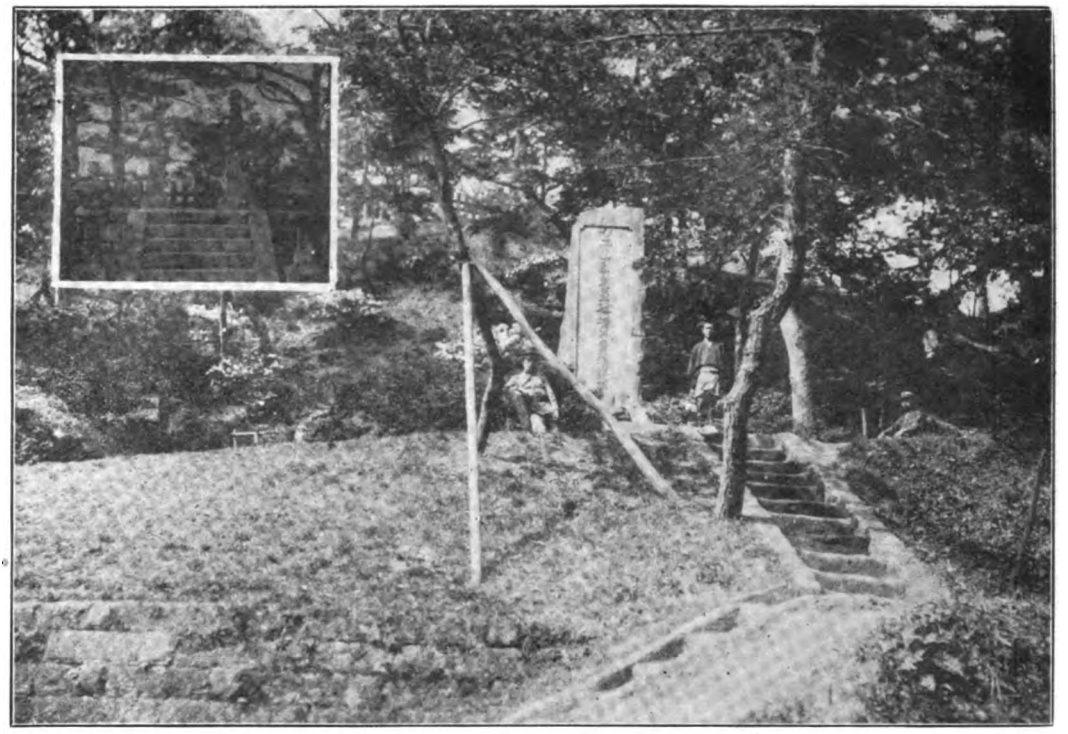
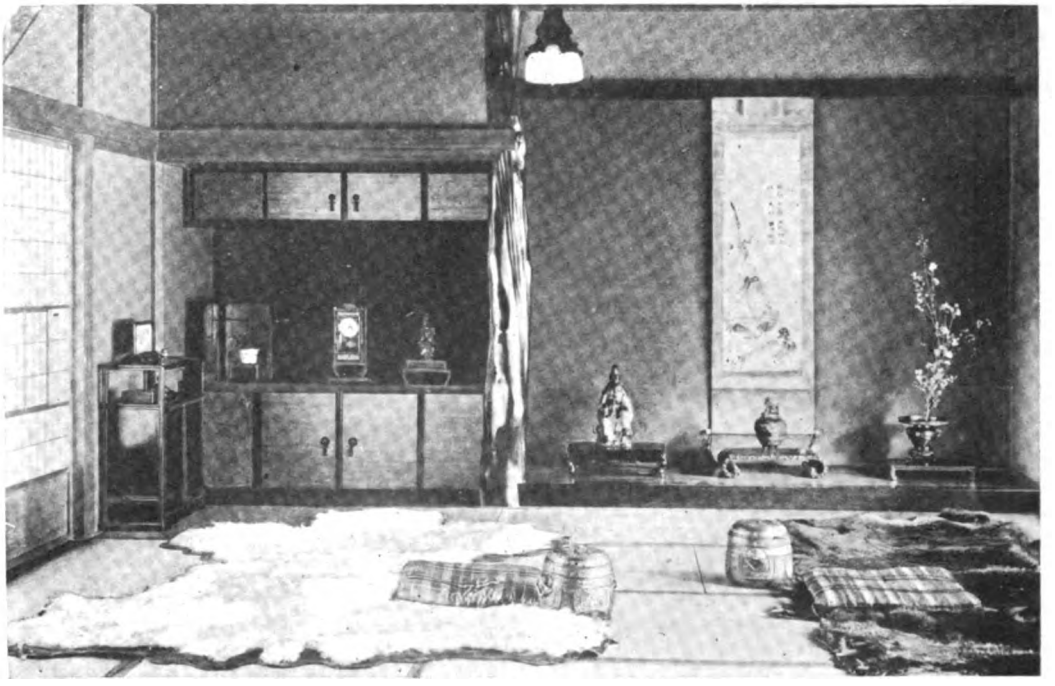


William Adams Memorial Stone, Tsukuyama, Yokosuka,
Inset: Tombs of Adams and His Japanes Wife



Interior of a Japanese House, Showing Tokonoma

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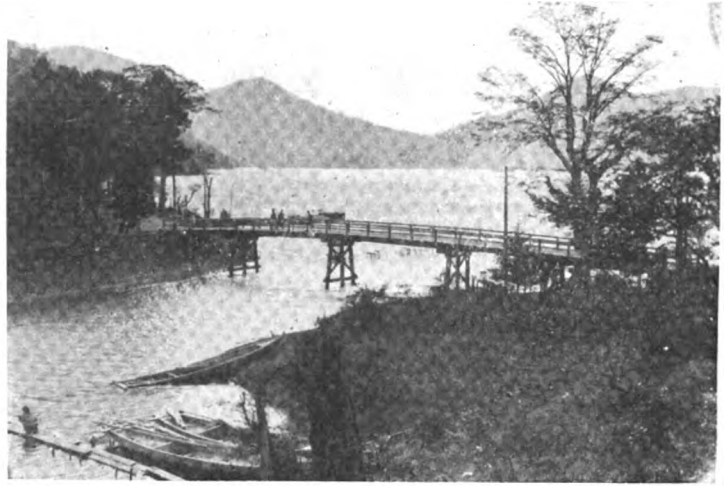
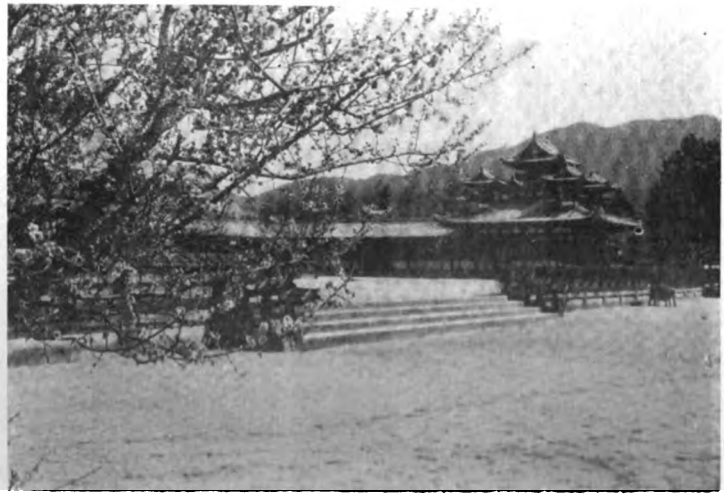
View of Toba-Bay, Shima Province



View on Lake Chuzenji, Nikko

Evening Scene on Lake Shinji, Izumo Province



Heian Shrine, Kyoto

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by an avenue paved with jasper, 400 feet by 300. On each side, at equal distances, were posts of jasper, on which are placed lamps, lighted at night."

* * * *

After raising five or six curtains, covering as many gratings of iron or silver, and the last of gold, a kind of chest was exposed, in which were contained the ashes of Taicosama: within this sacred enclosure none but the chief priest could enter. All the Japanese present prostrated themselves; but our traveller quitted "this accursed spot," and proceeded, accompanied by the priests, to see their gardens, which were more tastefully laid out, he says, than those of Aranjuez. "The Japanese," he continued, "use, like us, holy or rather unholy water, and chaplets consecrated to their false gods, Jaca (Shaka) and Nido (Amida), which moreover, are not the only ones they worship; for there are no less than thirty-five different sects or religions in Japan. Some deny the immortality of the soul, others acknowledge divers gods, and others adore the elements. All are tolerated. The bonzes of all the sects having concurred in a request to the Emperor that he would expel our monks from Japan, the prince, troubled with their importunities, inquired how many different religions there were in Japan. 'Thirty-five,' was the reply. 'Well,' said he, 'where thirty-five sects can be tolerated, we can easily bear with thirty-six: leave the strangers in peace.'"

* * * *

He says the men are addicted to drunkenness and incontinence; the number of public women is very great. Japanese wives, he says, are exemplary; scarcely an instance is known of their infidelity. They live rigorously secluded even from their fathers, brothers, and sons; and when they go out to pay visits or to the temples, they are carried by servants in a sort of cage (sedan chair).

The Japanese are very industrious, ingenious, and expert; they are clever at invention and imitation.

The municipal government is excellent. The internal police is admirably regulated; the chiefs and the subalterns are animated with the same zeal and intelligence. The streets are kept very neat; it is the same with the interior of every house, even of the meanest artisan."

* * * *

"The nobles of Japan are fond of pomp and a retinue; they never go out unattended by a vast suite, and exact from their inferiors the same respect they themselves pay to the Emperor.

Pride, arrogance, and a resolution which is almost carried to ferocity, are the distinctive traits of the Japanese of all classes."

* * * *

"In this land is no strange news to sertify you of: the whole being in peace: the peopell veri subiect to thear gouvernours and superiores: also in thear relligion veri zellous, or supersticious, hauing diuers secttes, but praying all them secttes, or the most part, to one saynt which they call Ameeda: which they esteem to bee their Mediator between God and them; all thees sectes liuing in frindship on with an other, not [———] on an other, but everi on as his conscience teacheth. In this land are many christians according to ye romishe order. In the year 1612 is put downe all the sects of the Franciscaunes. The Jesouets hau what priuiledge by reason of antiquity theare beings in Nangasaki many, in which place only may be so manny as will of all sectes: in other places not manny permitted. In justis very seuer, hauing no respecte of persons. Theer cittis gouerned with great ciuility and in lou: for ye most part nonn going to lawe on with another; but yf questions be bettween naybour and naybour, it is by justiss commanded to be presently taken vp, and frindship to be mad with out dellay. No theef for ye most part put in prisson, but presently executed. No murtherer for ye most part can escap: for yf so bee yt yt murtherer cannot be found, ye emperour coumands a proclimacion with a wryting, and by ye writting so mvch gold as is of vallew 300*l.* starlings; and yf anny do know whear ye murtherer is, he cooms and receueth the gold, and goeth his way with out anny further troubell. Thus for the Lukar of so moch mouny it coumes to light. And their citties you may go

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all ower in ye night with'out any trobell or perrill, being a peepell [well affected] to strangers; ye lawe much lyk the Jud [———] truth. Thus by the way, in haste I hau imboldued [myself] to write somewhat of ye coustome and manners, etc."

In these days when international relations, disarmament, and a world league to promote peace are matters of such acute interest, is it not worthy of note that this Englishman—the first one to reside permanently in Japan, albeit somewhat against his will—is so affectionately remembered and has been so signally honored, in the very town where all signs point to war, where battleships are launched and whence the sound of big guns often disturbs the rest of denizens along Sagami bay? While on the other side of Yokosuka, to the south, in the tiny hamlet of Kurihama, the monument to Perry in Uraga bay reminds us of the happy relations established between Japan and America in 1851.

FOREIGN TRADE

Reviewing trade conditions from the latter part of last year to the early spring of this year we find considerable reduction shown. The economic world everywhere is suffering from post-bellum reaction and a sluggish condition is almost universal. The fall in prices, with the decline in purchasing power, may be given as the general cause.

Comparison of Exports and Imports from January-March during the years 1920 and 1921:

	1921 January	February	March
	yen	*yen*	*yen*
Exports ...	75,067,000	76,691,000	93,775,000
Imports ...	105,230,000	119,268,000	113,534,000
Total ...	180,297,000	195,959,000	227,509,000

	1920 January	February	March
	yen	*yen*	*yen*
Exports ...	176,347,000	174,288,000	193,399,000
Imports ...	204,767,000	270,643,000	327,218,000
Total ...	381,115,000	444,931,000	521,117,000

Furthermore, giving the total for three months, the result is as follows:

	1921 (Jan.-March)	1920 (Jan.-March)
Exports	¥245,531,000	¥544,034,000
Imports	358,033,000	803,128,000
Total	603,564,000	1,347,162,000

In this tabulation, trade figures for Formosa and Korea are not included, nor for gold and silver bullion and coins. As to gold and silver trade, exports are nil, imports alone being ¥69,204,000.

Studying the totals for exports and imports as above shown we note both indicate a gradual increase since early spring. The decrease in foreign commerce reached its height at the end of the year 1920. From the beginning of this year a gradual increase is noted. If the amounts of the principal exports be contrasted with the same for the previous year these are as follows:

Items	1921 *yen*	1920 *yen*	Per cent.
Copper (ingots, slabs)	3,487,000	2,590,000	+ 346
Beer	1,468,000	1,022,000	+ 436
Raw silk	46,108,000	125,961,000	— 634
Silk fabrics ...	18,358,000	57,015,000	— 670
Cotton fabrics ...	63,343,000	90,073,000	— 297
Cotton yarns ...	19,581,000	34,118,000	— 426
Refined sugar ...	4,737,000	13,399,000	— 646
Matches	3,444,000	10,032,000	— 657
Waste silk	674,000	6,438,000	— 895
Knitted goods ...	2,309,000	7,600,000	— 710
Braids for hats ...	981,000	6,105,000	— 830
Glassware	1,893,000	6,246,000	— 697
Timber	2,896,000	6,733,000	— 510
Porcelain ware ...	3,698,000	7,505,000	— 507
Toys	1,235,000	4,328,000	— 715
Beans of all sorts	818,000	3,787,000	— 784
Starch	70,000	2,813,000	— 975
Buttons	675,000	2,778,000	— 755
Hats; Caps ...	432,000	2,154,000	— 799
Coal	10,695,000	12,112,000	— 116
Paper...	3,890,000	4,942,000	— 213
Cement	731,000	1,670,000	— 562
Woolen fabrics...	403,000	1,330,000	— 698
Leather goods ...	279,000	903,000	— 699

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Iron (bar, rod, plate)	629,000	1,211,000	— 479
Rice	760,000	1,316,000	— 422
Tea	256,000	478,000	— 464
Zinc (ingots, slabs)	14,000	38,000	— 632

Note: + Increase — Decrease

Of the 28 principal exports, those showing an increase over the amounts for the same period of the previous year are only two, copper and beer. As to the former, last year the domestic product was higher than the imported; hence exportation was at a standstill and copper was brought in from abroad. This year, however, with the sudden fall of prices and consequent congestion of goods, an effort was made to export as much as possible, but even so the increase was only ¥890,000. The other 26 classes of goods show a reduction, especially the leading items, such as raw silk ¥79,850,000; silk fabrics ¥38,650,000; cotton fabrics ¥26,730,000; cotton yarn ¥14,530,000; sugar ¥8,600,000; matches ¥6,580,000; waste silk ¥5,760,000; knitted goods ¥5,650,000; and braid for hats ¥5,120,000. Though the decrease was mainly owing to the effect of fluctuations in the world market no doubt, yet the sudden fall in prices of exports had no small influence, since while prices reached the highest point at this period in the previous year, prices of goods came down to the lowest point this year. We call attention to this great disparity. Now we would compare the average amount of the exports in January of this year with that of the same term of the previous year:

Items	Unit	Jan. 1921 *yen*	Jan. 1920 *yen*	Decrease per cent.
Raw silk	kin	15.15	36.18	58
Silk fabrics (habutai)... ...	„	19.70	47.26	58.3
Other fabrics ...	yard	1.00	2.25	55.6
Cotton fabrics ...	tan	5.00	5.70	2
Miscellaneous fabrics	yard	0.37	0.40	8
Cotton yarn... ...	kin	0.88	2.84	69.2
Refined sugar ...	„	0.27	0.31	12.9
Matches	gross	0.80	0.99	19.2
Waste silk	„	1.33	3.97	66
Knitted goods ...	dozen	4.67	5.03	7.2
Braid for hats ...	sheaf	0.31	0.48	30

Thus the slump in prices all over the world caused the decrease in the amount of our exports in no small degree; moreover the decline in purchasing power, accompanying the fluctuations in the economic world, was the prime cause and also the fluctuation in exchange rates and in silver bullion as well as the inflow of merchandise from Europe and America, together with other causes. In the direction of importation, generally speaking, a tendency to reduction is seen. Of the principal imports (28 classes) during the same term (January—March) last year and this the comparison is shown below:

Items	1921 *yen*	1920 *yen*	Per cent.
Machinery	29,910,000	20,084,000	49.2*
Woolen fabrics ...	7,097,000	5,181,000	48.6*
Raw rubber ...	4,962,000	3,753,000	32.2*
Lead (ingots, slabs)	2,523,000	1,556,000	62.1*
Iron nails	1,049,000	1,051,000	28.1*
Cotton	106,031,000	170,400,000	61.0†
Wool	5,173,000	67,981,000	92.4†
Oil cake	22,939,000	53,831,000	57.4†
Iron (bars, rods, sheets)	32,306,000	58,691,000	44.9†
Beans of all sorts.	3,575,000	16,632,000	80.2†
Sugar	14,833,000	27,523,000	46.1†
Iron (ingots, slabs)	4,572,000	15,053,000	70.6†
Cubic nitre... ...	346,000	7,886,000	90.6†
Leather	1,753,000	2,251,000	22.1†
Hides	2,365,000	8,709,000	72.8†
Rice	2,386,000	8,026,000	70.6†
Pulp	1,752,000	6,399,000	72.6†
Caustic soda; soda ash	572,000	4,674,000	87.8†
Flax, hemp, etc....	2,836,000	5,886,000	51 †
Paper	2,192,000	4,878,000	55.1†
Rails	2,839,000	4,769,000	40.5†
Petroleum	4,252,000	5,953,000	28.6†
Coal	4,305,000	5,824,000	26.2†
Iron (pipes, tubes)	2,641,000	3,556,000	42.6†
Coal-tar (dyes) ...	2,653,000	3,460,000	40.6†
Cotton fabrics ...	1,579,000	2,959,000	33.1†
Ores	2,303,000	2,872,000	14.8†
Copra	331,000	720,000	41.6†

* Increase. † Decrease.

According to the tabulation shown above, we note that five classes, viz., machinery, woolen fabrics, raw rubber, lead, and iron nails show an increase, but almost all of the rest show a decrease.

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Among these, those remarkably increased are only two, viz. machinery and woolen fabrics. The reason is that the goods which we could not freely import during the recent war are now being gradually supplied again; as to those showing a decrease, raw materials in general are noticeable and of others we note fertilizers and foodstuffs. This is due to the good harvest of the previous year, also to the reduction in domestic demand owing to fluctuations in financial circles, inactivity of export trade, retrenchment in productive industry, overstock at home, etc. Besides, the slump in prices in the world at large affected us, too, in no small degree. Next we would enumerate the average prices of goods during January of the present year as compared with those of the previous year as follows:

Items	Unit	Jan. 1921 *yen*	Jan. 1920 *yen*	Rate of rise or fall
Raw cotton... ...	Picul	67.10	96.35	— 0.304
Wool	lb	3.33	1.87	+ 0.781
Oil cakes	picul	4.50	8.60	— 0.477
Iron bar, rod, sheets)	lb	.26	.24	+ 10.143
Beans all sorts ...	hogshead	5.50	12.40	— 0.557
Sugar	„	19.51	19.91	— 0.016
Iron (ingots, slabs)	„	7.18	8.15	— 0.119
Cubic nitre	„	9.88	13.56	— 0.266
Hides	„	45.41	89.15	— 0.496
Rice	„	6.75	22.29	— 0.693

A word as to the increase in the price of wool. The chief cause was the discontinuance of cheap imports from South Africa and China, yet the decrease in the amount imported may be partly due to the slump in prices.

In comparing the export and import figures for March with those for the preceding month, we find an increase in both, as exports increased ¥17,000,000 and imports ¥14,300,000. While some of this difference is due to the additional days in March, yet it must also be noted that an increased activity in the exportation of raw silk was shown because America evinced a greater readiness to buy—quite a change from the former sluggish condition.

This change is shown very clearly in the following table:

Month	No. bags Exported	Amount received	Amt. per bag
March	16,613	¥214,440,000	¥1,525
February	9,385	14,310,000	1,291

In the next place, we note that the temporary slump in cotton yarn caused such activity in the trade with China as resulted in an increase of over ¥2,600,000 above that of the previous month; cotton fabrics also indicated an upward tendency and this too, contributed more or less to the increase in exports during March. If the amount of our foreign commerce for this period be compared with that of the previous year, both imports and exports show a decrease of 55%; the decrease in exports was due to the diminution in purchasing power accompanying the fluctuation in trade conditions all over the world and the fall in the exchange rate of silver bullion, as well as the instability of exchange rates; furthermore, we may mention the famine in parts of China, the placing on the market of goods from Europe and America, and the slump in the prices of commodities.

As to the decrease in imports, aside from the causes above mentioned, we may add the following: reduction in demand for raw materials, the good harvests in Japan and consequent satisfactory distribution of foodstuffs, economy in the use of fertilizers, and the general slump in prices accompanied by a great fall in value of rice and all cereals and raw silk. But these causes are the same as were operative last year and are not to be thought of as anything new. Doubtless brighter days are gradually approaching.

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AN APPEAL TO JAPAN

OF all the nations heavily afflicted by the great European war, the Polish people were the most completely ruined. Three huge armies—German, Russian and Austrian—for over three years were constantly busy in senseless destruction of all things necessary for Polish economic life.

Spoiled by endless trenches and turned upside down, the fertile soil became practically useless for agriculture. It is enough to say that the cost of leveling this ground to the previous state is estimated in milliards of yen. Forests were destroyed, factories demolished, more than 25,000 villages disappeared and over 300 towns and finally, as a result, millions of people were rendered homeless—all this may serve to illustrate how ruined Poland is at present. The tragedy of the Polish refugees expelled from their beloved country by retreating Russians in the time of Mackensen's drive is well known to all the civilised world; over two millions of these refugees were sentenced by inexorable fate to long and exhausting travel from one place to another. Decimated by hunger, bad sanitary conditions and infectious diseases, they were dispersed all over Russia. Many of them reached the Caucasus mountains, others found temporary shelter on the Ukrainian plains, Turkestan, the Ural mountains and over 100,000 reached Siberia, the land where their heroic forefathers endured indescribable sufferings and perished in this black region for the Polish cause.

Cared for to some extent by the authorities and the general public, after the Bolshevist revolution at the end of 1917 they were left to themselves. The terribly cold winter, the scarcity of food, the lack of many necessities of daily life, increased among them disease and death. Naturally Polish refugees who were mere strangers could not be cared for in a country the inhabitants of which had become helpless themselves. A terrible fate has overtaken the children of these unfortunate refugees. They were the first who suffered from these chaotic horrors. Even talented writers can never describe the misery and misfortune of these innocents. The fierce Russian civil war, the demoralization and destruction of general Koltchak's army, finally the terrible fate of the 5th Polish Division which perished near Krasnojarsk for the Allied cause, increased by thousands the number of Polish orphans.

Many of them were sheltered by the inhabitants all along the Siberian railway line, but without care or proper food, impressed by the horrors surrounding them, they became fearful and often mad. Others exposed to the rigorous climate died, owing to their delicate health. Few Polish local relief organizations were formed to give general help to the refugees. The Polish Children's Relief Society which was formed in 1919 with Mme. Anna Bielkiewicz as president first called attention to the need of relief for Polish orphans and homeless children

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in Siberia. In December 1919 it was decided to send to Irkutsk some delegates to commence rescue work. Though this enterprise was very difficult and dangerous at the time, on account of civil war in Russia, the vice-president of the Society Dr. J. Jakobkiewicz, asked the Committee to do him the favour to let him go. His offer was accepted and on the 22nd December he left Vladivostok, hoping to reach Irkutsk and Krasnojarsk.

Unfortunately Chita was as far as he could get. Further communication was blocked and even Red Cross trains were not allowed to preceed westward. In a few days' time he collected over a hundred Polish children, mostly orphans. He reported this to the Committee at Vladivostok and asked them to prepare a suitable home for the children. The great difficulty of obtaining in the above-mentioned town any kind of lodging and the limited funds of the Committees were great obstacles in the way of providing for all of them, nevertheless the larger number of those which were in the most pitiable condition were temporarily placed by Dr. Jakobkiewicz in railway cars prepared for this purpose.

A small number, 55, were transported to Vladivostok and located in a specially arranged temporary asylum at Sedanka, in the private home of Mr. E. Sienkiewicz kindly loaned by him to Madame Anna Bielkiewicz at her request.

The deplorable situation of the homeless children in Siberia and the great number of these innocent helpless victims, induced the Committee to work out some scheme for the speedy extension of relief to the sufferers. This particular plan was suggested: To send a delegate to North America to collect from Polish people in the United States a sum of money for this relief work in Siberia and then secure for the Siberian Polish orphans a suitable home or "children's asylum" for their temporary lodging in America, until such time as ruined Poland should be able to take them back. Owing to very limited resources this undertaking seemed to be practically impossible of achievement but all difficulties were finally overcome and in July, 1920, Dr. J. Jakobkiewicz secured from the Polish National Committee in Chicago, Ill. $35,000 designed for Children's Relief Work in Siberia. In the meantime, the president of the Committee, Mme. Anna Bielkiewicz, went to Japan and made an appeal to various prominent people and to Mr. Mushakoji, first secretary in the ministry of foreign affairs, asking them for help. This noble man after becoming acquainted with the matter took it in his own hands. Ten days later the Japanese Red Cross informed Mme. Bielkiewicz that passage from Vladivostok to Japan, as well as food and all necessary accommodations for 300 Polish orphans, had been secured at the Fukudenkai in Tokyo, for the time of their stay in this country, under the auspices of this generous humanitarian organisation.

Beginning July, 1920, one party after another was welcomed with the greatest sincerity by the hospitable Japanese people.

The generosity and sympathy of the Japanese authorities and people as a whole, and especially the very substantial help of the Japanese Red Cross, enabled the Polish Relief Committee to save, up to the present time, from imminent peril in wild Siberia, 368 homeless Polish orphans, 101 of these have been fed and cared for by the same great-hearted organisation—the Japanese Red Cross

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Society—and enjoyed quite a happy life.

Only in Japan could these little sufferers begin to recover from the weakness caused by the long starvation, nervousness and terrible fear which poisoned their childhood in Siberia. Here for the first time they found real friends. The number 368 indicates only a small part of those remaining in all Siberia from the Pacific Ocean to the Ural Mountains.

The poor innocent waifs are waiting for the salvation of their childish souls. Delay will sentence many of them to a cruel death. Anyone who grows up in those terrible conditions, among barbarians, without proper educational care or a suitable home, will become a trouble and a danger to peaceable people everywhere and will be lost to humanity. The Polish Relief Committee is doing its utmost to save them, for they must be saved by us. Ruined Poland having over a million children to care for cannot come to our aid. Our endeavour is to build a few orphanages in Poland for the unfortunates which are already saved as well as for those still remaining in Siberia. Without this help they cannot be returned to their homeland. This difficult problem can be solved only by the charity of the people of the Far East to whom we direct this most earnest appeal. While European children are being helped by various American and local humanitarian organizations, thousands of homeless Polish children are still starving in icy Siberia, forgotten by the civilized world. We earnestly believe that the noble-spirited Japanese people who first took such a hearty interest in our relief work will further do their best to help us. We also believe that the generous Japanese humanitarians who saved many thousands of lives in China will assist us in saving the lives of our children here and in Siberia.

THE BUSH-WARBLER

An *uguisu* cries in the haze of dawn—
How I regret to hear her, sad and lone!

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STRANGE CHANCES

Translated by T. Wakameda from the Japanese of BAKIN

CHAPTER VI

Toroku meets a tragic fate

MANY days were spent in making preparations, so that their departure for Kamakura was not made until the middle of the Ninth Month. Many were the servants attending on their journey, and many were the pieces of luggage carried, most of which were filled with the bride's trousseau. Bidding farewell to his friends and pupils, Toroku set out with his dear daughter and his men. At first he intended to go all the way by land, but on second thought he found this was not easy, for in consequence of the recent battles, barriers had been raised in various places, and some of the bridges on the way had been taken down. So he determined to go by water.

It was the 16th of the Ninth Month when the party sailed from Kambe in a passenger boat. The day was fine, the sea was calm. But as there was no wind, the ship sailed very slowly onward. Early the next morning a fair wind was blowing. At about noon the ship came to the Sea of Totomi, when suddenly the wind dropped and the vessel stopped as if stuck with glue. The boatmen wondered at this and were for some time at a loss what to do. Ere long the water flowed in whirls, and the ship began to turn round. All the passengers grew giddy, while every moment the ship seemed on the point of sinking. The sailors worked for their very lives, but the ship kept on whirling.

At last the master of the ship spoke in a loud voice, "Be composed and hearken to me, passengers. Our ship is possessed by an evil spirit; one of us must be wanted by the sea-god. One soul must be sacrificed to save the many; throw your things down into the sea, and we shall see who the victim is to be."

So saying, he knelt down on one side of the ship and prayed. At this the waves subsided, so that all on board could manage to throw down something or other, mentioning their names at the same time. All these things went floating away, except the hats of Toroku and Ogusa, which sank as soon as they were cast into the water. All the others were astonished at this sight, and cried out, "Those which the sea-god wants are surely this father and daughter. Put them in a boat and cast them adrift, sailors."

At these words Toroku retorted with a look of anger, "What noisy fellows! you are deceived by the master of the ship and falsely accuse us both. Even a

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feather may sink in a whirlpool. Don't you see this ship is just about to sink now, men? It is mere luck that the things you threw down have not sunk, while ours unluckily have done so. If you doubt, try throwing some of your belongings into the water again, and we will also throw something in. Then if your things sink, and our things float, you will be undeceived, and if you still insist upon accusing us, I will kill you all and then commit suicide." And Toroku looked about him with indignation.

So the master of the ship was obliged to beg all the passengers to throw some of their things overboard. They threw down various things, which all went floating off. Then Toroku unpacked his boxes, which contained his dear daughter's wedding outfit; and in spite of Ogusa's remonstrance, he threw all their things down into the sea. Strange to say, all of them sank and disappeared.

At this sight both the crew and the passengers cried in a chorus, "You can not now make further excuse. Though we pity you, we feel obliged to ask you to die for us all. It does not become a *samurai* to be cowardly in such a case."

Thereupon Toroku thought it was indeed time for him to die, so he quickly took off the coat armour which he had had about him up to that time, fastened it to the back of Ogusa, who lay weeping beside him, and wrote on it as follows:

> "Ishizuka Toroku dies at forty, and his daughter Ogusa at sixteen, on the 17th of the Ninth Month, in the 17th year of Tembun, by reason of the tempest in the Sea of Totomi."

Then the poor *samurai*, looking about, said, "Hear me, men. All the animals running about on the earth, and all the birds flying in the sky love their younglings. As you have just seen I have thrown into the sea all my daughter's wedding clothes and possessions. She is already betrothed, but has not yet seen her bridegroom. It is a thousand pities that she must now lose her life. I will throw myself into the sea and save all your lives. But spare my poor daughter."

With these words Toroku, shedding tears, was about to jump into the water, when Ogusa ran up to him, caught him, and said, "How can I remain alone if you throw yourself overboard, father? Let me jump into the sea instead. If the ship can sail safely to Sagami by reason of my throwing myself in I shall be happy—most happy—to die." So saying, she was on the point of jumping into the water. But Toroku stopped her and said, "'Tis well to die for one's parents. But you already have a husband; if you are not faithful to him, you will not be a virtuous woman. You seem to have forgotten the saying, 'A woman, when young, ought to obey her parents; and when married, she ought to obey her husband.' If you escape from this danger and reach Kamakura, you must hand this coat armour to Kambara and his son. Then our lord will understand me. You must not hand the armour to any one until you meet Kambara, who has been so kind to us."

At this instant the spray from the sea suddenly enveloped the ship, and it grew quite dark. All those on board were in a fright; the dashing billows roared like pealing thunder; the ship heeled more than before. All the seamen as well as the passengers were again astonished, and cried, "The sea-god is angry. This ship will be overturned and sunk in another moment. Let us lower a small

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boat and put this father and daughter in it."

So saying, some of the sailors managed to launch a small boat and took hold of Ogusa to force her into it. Seeing this, Toroku was highly incensed and shouted, "We are now prepared to die. But you shall not touch my daughter. We will both rather kill ourselves."

Notwithstanding these threats, the sailors forced the girl into the boat and then tried to put Toroku into it, too. He became more angry than before and threatened to cut down with his sword any one who should approach him. By this time the wind was blowing more violently, and the ship was tossing and rolling more and more furiously, so that no one could stand upright; and Toroku, though a bold man, could not carry out his purpose. He could hardly hold on to his sword, which he now used as a prop. Just at this juncture the small boat in which Ogusa was put broke from the rope by which it was fastened to the ship. No sooner did Toroku see this than he madly caught up a piece of timber and jumped into the sea, crying, "I can't let you go alone, Ogusa; I'll die with you."

Bold and brave as he was, Toroku was not free from delusions. He had once been infatuated with Akebono and had incurred the grudge of Ippachi. So he was drowned on the seventeenth anniversary of Ippachi's death.

In a short time the wind died away and the sea grew calm. All those in the ship were now at ease. As for Ogusa's boat, nobody knew what had become of it. As Toroku's servants were temporarily employed, they did not so much lament their master's death, but were glad they had themselves escaped alive. They got the ship to put in at the nearest port and from thence returned home, and but few knew with what a frightful calamity Toroku and his daughter had met.

CONCEITS

"Love me, sweet girl! thy love is all I ask!"
"Love thee?" she laughing cries; "I love thee not!"
"Why, then, I 'll cease to love thee on the spot,
Since loving thee is such a thankless task!"

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"A BRILLIANT COLONIAL TRIUMPH"

[An address delivered by Mr. Poultney Bigelow, late Professor of National Expansion of Boston University, before the Educational Society of Formosa]

THE great man is the one who governs his own passions. A man must first govern himself if he is to be a successful governor over others. There are not many who are able to govern themselves and still fewer who are fit to be governors in a colony. As with an individual, so with a nation. Few are the examples of European powers capable of governing successfully great colonies in the tropics; yet nearly all have made attempts in this field.

Portugal and Spain ruled the whole of the non-European world at one time, and to-day their Empire is dust. It is the crowning glory of England that now, after three centuries of colonial expansion, her flag still represents the majesty of a powerful nation and the blessing of just administration in her many dependencies.

Even in India where German and Catholic-Irish propaganda sowed much unrest among some of the people, so strong was the respect for British rule that when the Great War started the Indian Army gladly volunteered for service in France.

Japan is Being Watched

Japan is now a competitor in the colonial race and she is being keenly watched by other nations. Some watch with suspicion, others with sympathy. Some believe that Japan will succeed, others fear she may be carried away by military ambition and share the fate of the German Kaiser. It is because many people are interested in this matter that I have come to enquire at first hand from those who can tell me the truth. And first of all I have made a trip through Formosa because if Japan can succeed here she can succeed anywhere. And in my opinion Japan has achieved in Taiwan a brilliant colonial triumph.

What is a successful colony?

It may be compared with a musical instrument of three strings. Each of these three strings must be in accord with the other two. If one is not in tune, the others are useless. So with colonial administration, it is a harmony of three strings. There must be strong police to stop robbery and violence. That is one string, a strong and heavy one. The second feature of a successful colony must be education of the people so that the colony may become prosperous in the arts of agriculture and commerce. These two strings are very important, but they are not enough, for they deal only with the material and lower needs of man.

The third string is delicate and transparent and it vibrates at the slightest

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movement of a sympathetic hand. It is the string that appeals to the heart and the soul of a people. It is the quality in a colonial administration that awakens loyalty, love of the national emblem, devotion to the soil, readiness to die in the service of one's country and its ruler. I have looked for the three strings of this colonial harmony in many colonies, and in many there were but two ; and in some there was but the strong and coarse one ; but in Formosa I have heard also the third little vibratory string that reaches the heart. For away in the dark depths of a magnificent virgin forest, at Mount Arisan, stands a little Shinto shrine dedicated to loyalty and spiritual purity. The soul of man is lifted up when he approaches the abode of God, and nowhere is religion more instinctive than among the majestic cedars that protect this little shrine and that seem to reach to heaven with their lofty branches. I felt that here was indeed a symbol of the new forces that were converting Taiwan from a wilderness of headhunters to a rich garden of modern civilization. And on this piece of ground I was invited by the authorities to plant a little tree close to the sacred edifice. This honor I shall cherish to the last day of my life; for I am now made to feel that my happiness is bound up with a baby tree nestling among the Formosan giants. I feel also that this little tree symbolizes the spirit of Japan the Colonizer, Japan the Expansionist, Japan the Ruler of alien dependencies.

Same Policies for Greater Japan

As at Arisan, so elsewhere in Greater Japan, old trees and many other old things are cut down or uprooted, but in their place is planted a little new tree which soon grows into beauty and fragrance and which rapidly heals the scars left by the first rough clearing of the ground. I pray that my Arisan tree may grow into more and more strength and beauty and that the little Shinto shrine may continue teaching its lesson of loyalty and purity for many years. It was an additional source of happiness that the date of this little tree's birthday was also that of our greatest of poets and philosophers, the immortal Shakespeare. There seemed here a loving symbol of the friendship between Japan, England and America that should endure forever in the spirit of this little mountain shrine.

It is now nearly half a century since first I saw Japan and learned to appreciate the high social and moral virtues of Japanese gentlemen and their admirable wives and children. From that time until the present, much of my study has been devoted to the problems of colonial administration and therefore I have had to make many voyages to the chief dependencies of nations which now have or formerly had colonies—Denmark, Holland, Portugal, Spain, France, Germany and notably those of Great Britain in Africa, Australasia, India, the west Indies, South America and Canada.

Is no Idle Tourist

It is not therefore as an idle tourist that I accept the courtesy of Japan on such an occasion as the present. From Formosa I hope to visit Shantung, Chosen, Manchuria, Saghalien and the Marshall Islands—and the future may modify the opinions which I have expressed about Taiwan. If such be the case I shall have to change my own opinions. But in a good army all regiments are equally good, and in a good colonial service all officials must be inspired with the same spirit as their chief.

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Therefore I shall be much surprised if in the farthest north of the Empire, I do not feel the same loyalty, courage, patience and good sense that has made a colonial paradise of this beautiful Island.

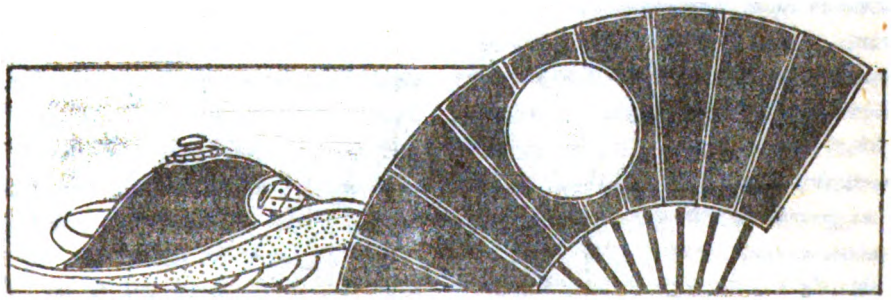
I have written and spoken much of Japan both in Europe and America; I have been in the fortunate position of one able to speak freely without fear of losing a salary or a seat in a congress or parliament. I have written the truth as I saw it and have many warm friends in Japan whom I have known intimately for more than a quarter of a century. It is only our friends who merit the truth. Had I flattered my friends in early life I would not have any now to cheer my closing years.

America Upholds Japan

Every American of travel and culture wishes well to Japan; but the voice of the thinking few is drowned by the clamor of the great unthinking majority whose poor minds are poisoned by the propaganda of priests and politicians. The commercial and colonial successes of Japan have excited jealousy in many quarters and we must have patience while the barnyard fowl interrupts rational conversation. There can be no war between Japan and America unless Japan is the aggressor. The president of the United States has in Mr. Hughes an adviser on foreign affairs worthy to rank with our most able statesmen.

The American administration shares with every honest and serious American a desire to heal the scars of the late war and to settle amicably the questions raised by our proximity in the Pacific. We have unfortunately a free press—which means in many cases a freedom to spread false rumors. The only cure is to cease reading yellow newspapers or shoot their proprietors—the law forbids my shooting them, so I read only books and authoritative reports and sleep much better in consequence.

Let us all climb in spirit to the little Shinto shrine of Arisan and there dedicate ourselves to the endless but necessary task of battling against the demons of money, greed and malice; let us there store up strength and patience in order to smile when we are slandered and to keep our tempers when dogs only show their teeth and snarl.



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THE STORY OF TWO SAMURAI

IN the feudal times Sakurayama was a busy town, where passing travellers put up for the night and slept their day's weariness away, and where in the morning the pale moon contrasted weirdly with the merry jingles of stage-horses' bells.

A *ronin* of the name of Yasukawa Gendaemon, on his way from Kanto to Chugoku, happened to stay at this town. The host of the inn, at which he meant to repose his fatigued legs, was a kind-hearted man, with whom he had already been acquainted to some extent. The landlord took down the traveller's baggage, which was not very heavy or bulky, from the pack-horse, and guided him into a room, and said, "The bath is ready; it is at your service, sir."

"Thank you," replied the samurai, "but, if there is any other traveller who wants to take a bath, you may let him go first." With these words he took a wooden pillow and laid himself down by way of rest. Just at this time another samurai came in, accompanied by a man-servant, who had on his back a *tsuzura* quite similar in size to that of the traveller before mentioned. In the meantime, the host, who had retired on some matter of business, made his appearance again. He suggested to Gendaemon that as he had come earlier he was entitled to go to the bath first. Finding no way of declining this offer, Gendaemon repaired to the bath-room.

The traveller who came later, unaware of his baggage having been taken to an inner chamber, mistook Gendaemon's *tsuzura* for his own in the twilight of evening, and on opening it found in it a straw-mat (*mushiro*), a rush-mat (*komo*) and *shibukami*. On closer examination, and to his surprise, it turned out to be not his possession. He regretted his hasty conduct, and arranged the baggage in order in a perturbed state of mind, and waited for the return of Gendaemon. Ere long Gendaemon came back into the *zashiki*, without the least knowledge of what had occurred in his absence. Seeing him enter, the samurai addressed himself to him, "I should like to have a private talk with you, sir."

Gendaemon changed his gown, put on the *sashizoe*, and laying the long sword at his side, asked of what it was he wanted to speak to him. "I am greatly ashamed to mention it, sir," returned the other; "my baggage was carried into an inner chamber while I was in the lavatory. I did not know it, and mistook your *tsuzura* for mine, and I am sorry to say opened it. I should like to swear I saw nothing of the contents, but now I have seen them, I cannot make any deceitful excuse. Do with me what you like, as I am prepared to atone for my misdemeanour." These words he uttered with resolute looks.

On hearing him out, Gendaemon

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seemed embarrassed, and rejoined after a pause, "I should have pardoned you easily had you only untied my baggage, but you have looked inside the *tsuzura*. This gives me extreme trouble. I do not know, at present, what to do. How do you think, sir?" The latter words he spoke by way of consultation.

"I have no special thought more than to beg your pardon," said the other samurai. "In return for looking inside your baggage, I'll cut open my body and show you my true heart. Is this sufficient to quench your anger?" He took hold of his *wakizashi*.

"You are a true samurai," retorted Gendaemon; "you looked inside the baggage, and you confess you did. Then you cannot divulge it to others. I said I should have pardoned you easily had you only untied my baggage: it was because I wanted to know if you were inclined to reveal this secret to others. You must have seen some suspicious things in my baggage, and may perhaps think of me as a suspicious man."

Gendaemon had scarcely finished these words, when the other traveller opened his mouth, "I saw nothing but a *kosode*, a *haori* and a pair of *kamishimo*, which all seemed so nice."

"Has not your servant seen anything else?" asked Gendaemon.

"Oh no, nothing else at all," answered the other.

"Then," said Gendaemon, "I shall put away my baggage," and, so saying, he bound it up with a cord, and sealed it. Then he asked of the samurai where he was going.

"I am a retainer of the Murozumi family, of Suo province," was the answer. "My name is Toka Sonehemon. I am going back to my province."

"Then would you please take this baggage for me as far as the outskirts of Izushima, Bizen?" said Gendaemon. "I will write a letter; I pray you to deliver it together with the baggage."

"Certainly I will," replied Sonehemon; "the town lies on the road I travel along. Write the letter, if you please."

Leaving at these words, he went to the inner chamber. The letter finished, Gendaemon went to see Sonehemon.

"As I told you," said Gendaemon, "in the suburbs of Izushima there lives a man named Nagayama Sagozaemon. Please hand him this letter together with the baggage. I shall meet you to-morrow morning again. Good night, sir."

And he went off with an apparently calm and composed air. Yet there was something singular in his manner and in his tone of speech, which imparted a sense of melancholy to the mind of Sonehemon. Swayed by this indescribable sensation, Sonehemon stole to Gendaemon's room and peeped inside. Greatly to his amazement, he found the other was on the point of stabbing himself with his *wakizashi*. He rushed in, and snatched off the sword in the twinkling of an eye.

"What now?" ejaculated the kind intruder. "I thought it strange that you entrusted me with your important baggage instead of taking it yourself. You take it so deeply to heart, I suppose, that I unintentionally looked inside your *tsuzura*. By the gods, I swear, as I have before promised, that I never will reveal it to the world. If you still disbelieve me, you ought to tell me to commit *harakiri*. You shall not destroy yourself. If you consider my attitude as slow and inactive, let me cut my side, and thus satisfy your-

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self." Quickly he took off the upper part of his garment.

"Do not be hasty," cried the other, preventing him from so doing; "my motive is utterly different from what you imagine it to be. If I resented your chance mistake, I would manfully challenge you. I, for one, look upon you as a true samurai, so that I believe you will not divulge what you saw. If you do not divulge it, what concerns me though you have looked inside my baggage? It is not for this reason that I was going to kill myself. Now that I have gone so far, I will explain myself. I am the son of Yasukawa Kazue, retainer of the Asazawa family of Settsu. My name is Yasukawa Gendaemon. Under certain circumstances my father murdered one Tsugawa Handayu, one of his fellow-vassals. Both father and son left their native place. As we had an acquaintance at Izushima of Bizen, we hid ourselves under his protection. There we passed five or six years. In the meantime, I married the daughter of Nagayama Sagozaemon, and now I am son-in-law to him.

"Now Hannojo, son of Handayu," continued he, "had long vowed to take vengeance upon my father, but many years glided away without bringing him any news of his deadly enemy. My father one day said to me that it was not a samurai's intention to remain obscure for so long a time; that if he met with Hannojo he would measure swords with him, leaving his fate to heaven; that he would go down to Kanto and serve a lord. At first I dissuaded him from this project, but he was so intent upon it; and, moreover, I thought it a great pity to live and die unknown to the world. With these thoughts combined, we left Bizen for Kanto two months ago, and wandered hither and thither. One day we saw a crowd of people at Komyo Temple of Ogishiba; on inquiry we learned it was a case of *harakiri*. We both elbowed our way through the crowd, and found the man who had committed *seppuku* was already dead. By inquiring into the matter more closely, we understood that he was no other than Tsugawa Hannojo, who had long made search for my father and wandered about Kanto. That he had grown sickly of late and found his limbs not strong. That every method was taken to cure him, but to no purpose. That he thought it impossible to take revenge for his father, and determined to die rather than live a feeble life. And that he became a Buddhist by the help of the priest there, and had just committed suicide. On hearing these facts, my father shed a flood of tears, and said, 'If Hannojo had been strong and challenged me gallantly, I would have fought my utmost and killed him. But he committed *seppuku* because of his feebleness and inability to accomplish his last object. He was really a samurai's son. I sympathise with him so greatly, that I will commit *seppuku* on this spot in order to relieve the indignation of both father and son.'

"My father sat himself down upon the selfsame mat that Hannojo had committed suicide on, and cut his belly manfully and contentedly. I buried his body together with that of Hannojo. Can you imagine how I felt on that occasion? I thought I would die then and there. But on second thought I knew I could not. For I have a father-in-law in Bizen, who was so kind to us for many years. He will not understand why Kazue committed *seppuku*; so I am going to inform him of

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the particulars. The straw-mat, rush-mat, and *shibukami*, which you saw in my *tsuzura*, are in a sense my father's mementos, with which I cannot part. These things I put in my baggage with the intention of taking them to Bizen, showing them to Sagozaemon, and seating myself on them when I commit suicide in turn. At all events, my life must be lost in Bizen. If you will kindly hand my baggage along with the letter, Sagozaemon will be convinced of the reasonableness of my father's death. When I more deliberately consider the real state of things, how can I return alone and without shame? When I left Bizen, I was with my father. For these reasons I insist upon committing suicide. Don't disturb me, sir!"

So saying, Gendaemon again prepared himself to stab his belly. Sonehemon, clutching his hand, said, "The admirable spirit of a samurai! I, who am not connected in any way with you, on hearing your account of the beautiful death of your father, cannot help shedding tears of admiration. In my humble opinion, however, you seem to grieve at your eternal parting from your father to such an exceeding degree, that you have made an attempt upon your own life. If you give up the idea of putting your life to an end, and endeavour to distinguish yourself by serving some lord, you will be a most dutiful son. Let me take you to my country, and I will get you some position. The proverb says, 'It is easy to die, but difficult to live and achieve a great deed.' You must know it."

After many remonstrances of like sort, he succeeded in reasoning the young samurai out of his impetuosity. Gendaemon now realised the sense of the saying, 'It is the end of filial piety to distinguish one's self and become renowned.' They both set out, and first went to Bizen, where they apprised Sagozaemon of all that had happened, and then repaired to the province of Suo. There, through the good office of Sonehemon, Gendaemon was taken into service at once, and lived with his wife happily. Soon afterwards he and Sonehemon pledged themselves to be brothers to each other. Nothing is more incomprehensible than the fate of man.

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WIT FROM A GOURD

IN the Tokugawa period, all daimyos used to come up to Yedo in turn and attend at the castle of their suzerain Shogun.

Takejima and Takitsu were retainers of a certain daimyo in the western part of Japan. They went to Yedo with their lord, who was to attend at the Shogun's castle. The term of this daimyo's service having expired, the two retainers left for home together. In a few days they reached Okazaki, where they stopped at an inn. After taking the bath, they sat down on the veranda to enjoy the evening cool, for it was summer. Then it happened that Takejima noticed a small scar on the back his friend's neck.

"Is this from a wound you sustained when you took to flight?" asked Takejima indifferently.

"No," answered Takitsu, "this is one I got when hunting." But unable to produce any evidence, he said nothing more. Though greatly offended at heart, he concealed his wrath and assumed a nonchalant air.

The following morning the two samurai continued their journey. On arriving at Fushimi, they hired a large ship, and were about to sail, when a samurai of about sixty, accompanied by a pretty boy of twelve or thirteen, came down to the shore and wished to go on board. One of the boatmen said the boat was reserved. At these words the old traveller with a look of regret turned his steps from the shore, taking the boy by the hand.

This sight seemed so pitiful that the two samurai in the boat told the boatman to take in the old man and the boy. The boatman, expecting some drink-money from this quarter, at once made seats ready and took the two travellers on board. At this juncture a strolling monk, with a tarpaulin bag, hurried up and asked to be admitted into the ship; so that out of compassion they granted his request.

The old samurai and the strolling monk both thanked their hosts for their kindness, and were glad that they could have so pleasant a voyage. The boat now passed Yedo, where the water-wheels were seen turning round. The sight was so diverting, that the two samurai from Yedo took out a bottle of *sake* and invited the other passengers to share the wine. The old samurai sang *utai*, and then the monk hummed a ballad, to the entertainment of the company.

A goblet was now passed. It was offered to Takitsu, who hesitated to accept it, saying he had already drunken too much. At this his friend Takejima took him by the sleeve and said, "Do you take to flight again?"

Hearing these words, Takitsu flew into a passion, and vociferated, "At Okazaki you asked me if I sustained a wound in running away, and now again you ask me if I take to flight. I can bear no more such insolent words."

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So saying, he took up his sword and stood up. "Come on!" cried Takejima, who was in the act of taking up his own sword. But the sword was not to be found. His rival said, "'Tis strange you have lost your sword. Look for it calmly; I'll wait until you find it." Takejima searched everywhere in the ship, but to no purpose. He said that fortune had frowned upon him, and instantly proposed to commit suicide with his *wakizashi*.

At this sight the old samurai stopped him, saying, "I know where the sword is. If you will grant my entreaty, I will tell you where it is. Takejima and Takitsu both promised that if the sword was found they would be willing to obey him.

"This monk has stolen the sword," said the old samurai.

"What!" cried the bonze, angrily. "Do you insult a clergyman, sir?"

"You took out a gourd with a long cord while the drinking was at its height," said the old man. "Where is it?"

The monk could make no answer. All of a sudden he jumped into the river and disappeared. By this time the night was far advanced. Ere long day dawned. The boat was rowed back a little way. Soon they saw among the reeds in the water a small gourd floating. It was at once taken up; a sword was fastened to its cord. This sword was no other than Takejima's.

"I entreat you both to be reconciled to each other," said the old samurai. "You have just promised to obey me if the sword were discovered."

When the ship arrived at its destination, the old man again thanked the two samurai for their kindness, and went off with the little boy, without even mentioning his name.

A LOVE SONG

Washi no kokoro to
Oki kuru fune wa,
Raku ni miyete mo
Ku ga tayenu!

My heart and a ship in the offing—both seem to move with ease; yet in both there is trouble enough.

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BOOK NOTES

"The Eastern Buddhist," writes Dr. A. K. Reischauer in *The Japan Advertiser*, Tokyo, is a new bi-monthly magazine published in English by a group of Japanese Buddhist scholars who feel the need of doing something to dispel "some of the misunderstandings entertained by foreign critics concerning the spirit of Mahayana Buddhism." That there is room for such a magazine should be evident to any one who is interested in the study of Oriental religions, for the number of students of Comparative Religion who are able to read Japanese and Chinese sufficiently well to understand the literature of Mahayana Buddhism is very small indeed. This new magazine, if it keeps up to the comparatively high level attained by its first number, ought therefore to find a place on the table not only of the average missionary and Western student of religion residing in Japan, Korea and China, but also in the libraries of Europe and America.

The magazine is attractive in appearance and makes a good impression at first sight. The contents of this first number also strike a high average. The following are the headings of the main articles:

The Avatamsaka Sutra, Epitomised—Part One.

Zen Buddhism as Purifier and Liberator of Life, by Daisetz Teitaro Suzuki. Philosophical Foundations of the Shin Sect, by Gessho Sasaki. The Buddha, by Chizen Akanuma. What is Mahayana Buddhism? by Beatrice Lane Suzuki. "Wasan" or Buddhist Hymns, by Shugaku Yamabe.

Under the heading "Editorials" this first number naturally has a good deal to say as to why such a magazine should be published in English, namely not only that the West might better understand Buddhism but also Japan and Japanese civilization which owes so much to Buddhism.

A very interesting feature of the magazine is the section headed "Notes" in which matters of current interest find their place. A number of paragraphs, e.g. call attention to the various centenary celebrations that are being held this year, namely: the 13th centenary of the great Shotoku Taishi who did so much in giving Buddhism a start in Japan, the 11th centenary of Dengyo Daishi the founder of the Tendai sect, and finally the 7th centenary of Nichiren the founder of the sect which bears his name.

At the end of the magazine there are also four pages of Book Reviews in which some of the important Buddhist books recently published in Japan receive brief notices. The first list consists largely of dictionaries and a few histories, biographies and general works.

The reader might be interested to know that this new magazine is only one of the tasks which "The Eastern Buddhist Society" that publishes it has set for itself. In the constitution of this society we are told that, "The object of the Society shall be to study Buddhism, to

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publish the results of such study, as well as to propagate the true spirit of Buddhism. The Society shall, in order to carry out its objects, undertake the following works: (1) Translation into Japanese of the original texts of Buddhism; (2) Translation into European languages of the Buddhist texts now existing only in Eastern languages other than Sanskrit and Pali; publication of studies in the Buddhist doctrines in Japanese or in any one of the European languages; (3) Publication of a magazine in English aiming at the propagation of Buddhism and also giving information as regards the literary activities of Buddhist scholars in Japan."

This is indeed an ambitious program and if the promotors succeed in carrying out even approximately what they have undertaken they will have not only furnished the Western student of religion an opportunity to know more about the religion of Sakyamuni, but also given their own countrymen the first chance they have had to read in a language which they can understand many of the canonical scriptures which for centuries have been closed books. Whether this will result in a revival of Buddhism in Japan remains to be seen. We cannot but admire the zeal and courage of this Society and the publishers of this new magazine.

TO THE SNAIL

(Japanese Children's Song)

Dede-mushi, dede-mushi, tsuno chotto dashare!
Ame kaze fuku kara tsuno chotto dashare!

Snail, snail, put out your horns a little:
It rains and the wind is blowing, so put out
your horns, just for a little while.

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FROM THE JAPANESE PRESS

Ancient Costumes from many Nations worn at Charity Ball

The benefit ball for the Hospital of the Resurrection of Hope of Kumamoto on the 18th at the Imperial Hotel will be long remembered in the annals of Tokyo Society as one of the most successful social events ever given here. Financially far beyond the hopes of those who had worked for its success the ball was also notable for the brilliance of costumes and for the largest crowd that has ever attended a benefit ball in Tokyo.

As early as 7 o'clock strange folk in the costumes of old Japanese history, French noblemen, Americans who might have stepped out of some old ball room of the 50's or the 60's and many wearing the costumes of the various periods of English history began to fill the lobby and the halls of the Imperial Hotel. At 8 o'clock when the Toyama Band began the first dance number there were representatives of practically every Embassy and Legation, in the ball-room, representatives of the business world of Tokyo and Yokohama, so many of them that the big room was completely filled with dancers.

Members of the committee said that they estimated approximately 2,000 people had purchased tickets for the party, and that the sale of tickets in addition to several large donations and the money derived from raffles held in the ballroom would make the total receipts of the ball by far the largest that had ever been taken in for any similar benefit in Tokyo. One gift of ¥1,000 was announced privately, but the name of the donor withheld for a time.

The array of fancy costumes was so great and the inventive talent displayed so various that it is impossible to mention more than a few. Mr. Ossa in a magnificent Japanese costume, as Benkei the warrior priest, was one of the most striking of the Oriental figures, and he was closely followed by a tall "Japanese" lady whose gaudy robes somewhat belied her sedate demeanor. Another remarkable Japanese dress was a complete suit of armor worn by Mr. Sadler who, strangely enough, was accompanied by a Christian lady in a charming medieval costume. Mr. J. P. Barry as samurai and his better half were also effective figures. Mr. and Mrs. J. L. Graham completed the category by representing the people. Mrs. Sasaki was one of the few Japanese in fancy dress, having a charming flower girl's costume. There was an almost endless array of gorgeous celestials headed by Mr. J. R. Geary and including a strong Yokohama contingent.

In Western dress the range was naturally greater, and the British Embassy staff set the example. Mr. Deming, in an Elizabethan costume with ruff complete was a striking figure, and his magnificence was scarcely less than that of the two Venetian gentlemen, Signors Dodds and Nichols. Their costumes were locally made and were designed by Mr. Nichols, and they were among the most successful of the evening. From the British Embassy came a contingent of London bobbies, Mr. Birch, Mr. Hill, Mr. Davidson, Mr. Macrae, and Mr. Darragh. Mr. and Mrs. Gurney, in eighteenth century costume, appeared as their own ancestors, contemporary with Doctor Johnson.

Mrs. Edward Bell, as a court lady of the Middle Ages, with the remarkable conical headgear, wore one of the most effective

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costumes to be seen, and another strikingly handsome dress was Mrs. Edward Watson's Spanish dress. Mrs. Burnett wore a gorgeous French court dress and chaperoned a number of charming young Japanese ladies. Mrs. R. F. Moss as a dressing table was very effectively arrayed. Among other unusual costumes worn were those of Miss Lillian Miller, Korean maid; Miss Margaret Cody, The Japan Advertiser; Miss Marie de Becker, Ziegfield Follies girl; Miss Edith de Becker, pierrette; Miss Diane de Warzee, Ziegfield Follies girl; Mrs. J. R. Kennedy, Turkish woman; Mrs. H. H. Kinyon, harem maid; Miss Carol Rix, Indian girl; Mrs. Burnett, French court lady; Mrs. Robert F. Moss, dressing table; Mrs. J. P. Barry, Japanese lady; Mrs. Lobb and Mrs. Salisbury, phoebe birds.

The Misses de Becker attracted much attention in their beautiful dresses. Mrs. Laxon Sweet, as September, was dressed in charming taste, and Mrs. Haigh, who had come up from Yokohama, wore a beautiful costume of her own design. Miss Summers appeared as a sunflower. Miss Mollison wore the always graceful Spanish gipsy costume. Miss Matthews came in a black and white dress on Pierrot lines. There were numerous others just as striking as those mentioned. Nearly half of the assembly wore fancy dress and the number of costumes which were above the ruck and had qualities of real beauty or originality was unusually high.

A few of the dances on the program had been danced when Prince and Princess Nashimoto arrived and were received by the British Ambassador. At 8.45 o'clock the Children's Ballet for which the youthful dancers had been trained by Mrs. Vecqueray, was staged. It was enjoyed by the whole of the large audience and formed an extremely pretty spectacle, perfectly performed. While it was being danced the grown-ups formed round the children in rows and the picture seen from the musicians' gallery was one of the most brilliant imaginable. The ballet was followed by a march past of all the costumes. Prizes were given for the best and were won by Mrs. Gurney of the British Embassy, first prize for ladies; Miss Ito, second prize: Miss Palmer, third prize; Mr. S. D. Ossa, first prize for men; Dr. Baty of the Foreign Office, second prize, and Mr. Myron Hofer, third prize.

Prince Nashimoto presented the prizes. Among other attractions of the evening was a candy stall presided over by Mrs. Moss and other ladies of the committee. This, by means of a raffle, was instrumental in adding substantially to the funds raised by the entertainment.—*Japan Advertiser.*

Japanese women Organize new International Peace Society

A movement by the women of Tokyo to aid the cause of international peace was begun yesterday afternoon when 350 Japanese women, a number of foreigners and several Japanese leaders, among them Baron Sakatani and Viscount Shibusawa, organized the Japan Women's Association for the Promotion of International Friendship.

The opening meeting of the new organization was held at the Josuikan in Kanda-ku. Among the Japanese women leaders who are responsible for the organization are Mrs. Inouye, a professor in the Women's University in Mejiro; Miss Kawai, Mrs. Nishimura and Mrs. Matsuoka. They were assisted in the details of the organization by Miss Marion Irwin, Mrs. J. R. Kennedy, Mrs. J. D. Gardiner and several other foreign women.

Broadening the minds of the next Japanese generation along the line of internationalism is the task that confronts the members of the new organization, according to the general idea of Mrs. Inouye's talk. The necessity for such an organization was emphasized by Baron Sakatani when he praised the purpose of the women in organizing with the motives they had in mind at the present time. Japanese men, said Baron Sakatani, in the course of his address, were not at all cordial in the acceptance of membership in peace societies. Baron Sakatani, who has urged the cause of peace and peace societies in Japan, said that it had been his experience that the men of Japan had little interest in the matter of promoting societies for peace, and he indicated that the move by the women to push the

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idea of friendship among nations was a most commendable one.

Mrs. Inouye was the first speaker to be introduced by the presiding officer of the meeting, Mrs. Motoko Hani, a Japanese woman journalist. Mrs. Inouye explained that it is the hope of many of those interested in founding the Women's Association in Japan that it might soon establish connections with similar organizations in other countries. She said that she believed the women of Japan, by thus learning of other peoples and customs, would be better prepared to rear children and teach them ideas of internationalism. The American problem was one of the things mentioned by Mrs. Inouye. Japanese who go to America, she said, should be taught better the American ideas so that misunderstanding on the part of Americans there might be avoided. Meetings at home, letters to other lands and a system of publicity would aid in this work, Mrs. Inouye said.

Mr. J. R. Kennedy was the next speaker. He asserted that it was very difficult for men to establish peace and that he felt the help of women in such work was very necessary. He suggested that one clause in the new constitution, "to raise the standard of women," be changed to read "to raise the standard of men." Men, he explained, were not taught properly from their childhood. By cultivating an atmosphere of peace through proper raising of children, the real establishment of peace might become an accomplished fact, he said.

Viscounts Shibusawa and Kaneko then made short addresses in which they praised the formation by Japanese women of the Women's Association. Marquis Okuma, who had consented to address the meeting, was prevented from attending because of illness.

As for the immediate work of the organization, the committees yesterday asked Miss Marion Irwin, who is going to America very soon, to represent the organization at meetings of women in that country. Arrangements may be made to bring motion pictures back from America to exhibit before open meetings of the Japan Women's Association, and to be made later to take from Japanese textbooks some of the extreme nationalism and place therein instead information of a more international nature.

One meeting is to be held annually for the transaction of business affairs. Following yesterday's talks and business meeting, tea was served.—*Japan Advertiser.*

A Romantic Chapter of Mission History

There has fallen into my hands copies of Luke and John, The Acts and Romans, translated into Japanese by Dr. B. J. Bettelheim and published in Hongkong in 1855. These volumes recall a chapter of history into which many elements of romance enter. Who was Bettelheim? Under what circumstances did he reproduce, in Japanese versions, the parts of Scripture just mentioned? What place does he occupy among the pioneers who early sought to gain entrance into Japan with the Christian message? These questions are worth asking because the records contain little about the adventures of this heroic man whose labors antedate the period of treaties and free intercourse with Japan.

In the story of Bettelheim, truth reads like fiction. One paragraph from Commodore Perry's Journal is sufficient to bring the picture before us in all the peculiarity of its setting. When Perry's Squadron was approaching the town of Napha in the Luchu Islands, the account relates that "as the ships entered, the British ensign was seen to rise on the flagstaff placed near a house which was perched on a curious overhanging rock, north of the town; this house was the residence of the missionary, Mr. Bettelheim, a convert from Judaism who married in England, and has been for some five or six years resident on the island, under the auspices of an association of pious English gentlemen, officers of the British Navy, very much however against the inclinations of the Luchuans."

By birth a Hungarian Jew, by naturalization a British subject, by marriage the husband of an English wife, by profession a physician and by conversion a believer in the religion of Christ, Dr. Bettelheim was a layman sent by a group of laymen, pious British naval officers, to take up residence as a missionary in the Luchuan

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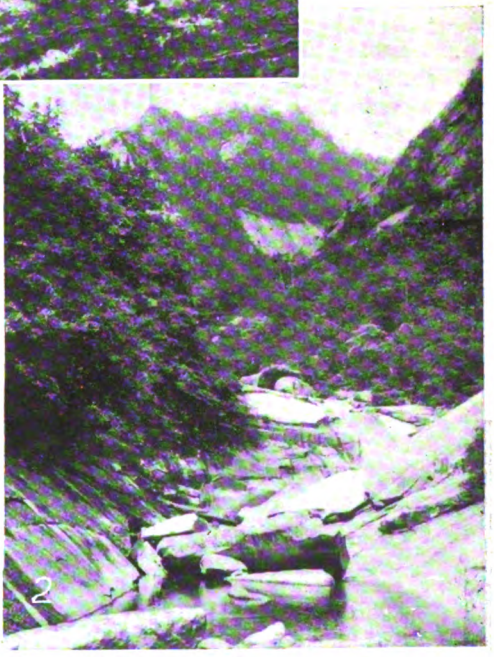
Hozu Rapids, near Kyoto



Diamond Mountain, Korea

Bank of the Daido River, Near Pingyang (Heijo), Korea

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A Typical Japanese Peasant

Rice Plantation

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Islands in 1846. Living in a residence "perched on a curious overhanging rock," north of the town of Napha, Dr. Bettelheim extended a welcome to Commodore Perry and the members of his Expedition. He had been there seven years when Perry came. When greeting the American Squadron, he said that no foreign ship had been there for a year and a half to bring them (himself and wife) news from the outside world. He told Perry that he believed that Luchu was an integral part of Japan. As evidence of this belief, we have his version of two of the Gospels and Acts and Romans in the Japanese language.

There is only one pioneer whose efforts preceded those of Bettelheim in translating the Scriptures into Japanese. Some Japanese sailors drifted across the Pacific Ocean early in the last century and were sent across Canada to England and from England to Singapore. Dr. Charles Gutzlaff, in 1839, published in Singapore a version of certain Gospels and Epistles in Japanese, taken down from the lips of these castaway Japanese sailors. It would be interesting indeed to read now a copy of the Scriptures produced after this fashion. It is astonishing that Bettelheim achieved the measure of success exhibited in his version, though many of his renderings are strange and some of them are amusing.

The copies I have in my possession are printed in the Japanese Katakana. Bettelheim's name nowhere appears. Someone has written his name on the front page, with ink, together with the statement that the volumes were printed in Hongkong, Luke, John and Romans in 1854 and Acts in 1856. But these dates are erroneous, for the printed date, according to the Chinese system of counting time and of indicating it by symbols, is the same in all four volumes and contains the Great Commission as it appears in Mark and according to the Delegates Version which was published in China A.D. 1847-1853. One account of Bettelheim says that Prof. Pfizmayer of Vienna issued from the press of Vienna in 1872 Bettelheim's Gospel of John and in 1873 his Gospel of Luke and Acts, after transcribing them into Hiragana. The originals were probably printed with Katakana type owing to the difficulty of cutting from wooden blocks type after the style of the Hiragana. Dr. Nathan Brown's edition of the Japanese New Testament is in Hiragana and is beautifully printed and evidently with metal type. His version was issued from the press in 1879, six years after Bettelheim's version was transcribed into Hiragana and republished.

Turning to Dr. Bettelheim's translation, the style of which is far inferior to that of Dr. Brown's version, we shall find the style to follow very closely the Japanese colloquial language. The difference between the two versions just compared will be seen in their respective titles of Luke's Gospel. Dr. Brown's rendering of the title is: Ruka den Fukuinsho. Dr. Bettelheim's is more clumsy and is as follows: Roka no Yorokobi Tayori Tsutai no Shomotsu. The rendering of the title is a very good index to the character of Bettelheim's work. The Logos in John, for example, is translated Kashikoi mono! In Romans "Son of God" becomes "Shotei no Musuko"! Shotei is Jotei in Japanese, the Shanti of the Chinese version of Ruler on High. The translator came well-nigh saying what is equivalent to "Heavenly Emperor's Boy"!

The story of Bettelheim is interesting from any point of view. The Luchu Naval Mission which sent him was itself a unique organization. That a layman should undertake the translation of the Scriptures and should occupy an outpost as the representative of an organization of laymen, whose aim was the furtherance of the Gospel, is an example of faith and enterprise which commands admiration and challenges others to pious endeavor. It cannot be said that Bettelheim is deserving of priority over Perry as leading the way for intercourse between Japan and Western nations. Japan was too hostile at that time to Christianity and Japanese influence in the Luchuan Islands was too antagonistic to Bettelheim and his work for any nearer approach to Japan Proper to be undertaken. Yet Bettelheim merits a recognition that as yet has not been accorded to him.—DR. WAINRIGHT *in Japan Advertiser.*

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Gilbert Bowles Honored

Mr. Gilbert Bowles, for the past 20 years a missionary in Japan, who was stricken with complete brain exhaustion last October a few days after landing in Japan on his return from Europe and America, was the honor guest at a gathering held in the Alumni Club of the University of Commerce yesterday afternoon under the auspices of the Japan Peace Society in celebration of his return to active duty with the Friends' Mission in Tokyo. About 40 Japanese and 20 foreigners were present. A beautiful painting of Fujiyama reflected in the waters of Ashinoko at Moto-Hakone-machi was presented Mr. Bowles by his friends.

The meeting was held yesterday, May 18, the anniversary of the first Hague Conference, in recognition of Mr. Bowles' international service.

Baron Sakatani, who presided, told of the years of work given by Mr. Bowles to promoting better relations between Japan and America and of the help he had been to the Japanese in understanding the Korean and Chinese problems. He presented the picture of Fujiyama, saying: "In this painting Lake Hakone is perfectly calm and is unruffled by the wind, casting a perfect image. This composition symbolizes the ideals and work of such men as Mr. Bowles."

Viscount Shibusawa, who was introduced by Baron Sakatani, said that peace should be valued on account of its intrinsic worth. We were inclined to take an active interest in peace immediately after a war, but we should keep it before us as a permanent ideal, we should work for it at all times as the ideal to be held in esteem by all men. While he himself was now 82 years old and could not expect to do much more, still his intention was to work cheerfully with what strength he had for the furtherance of peace. Turning to the picture he quoted from the Analects of Confucius: "The benevolent man delights in hills; the wise man's joy is in the sea" because there the reflection doubles the beauty of the scene.

Mr. Bowles expressed his gratitude to those who werepresent and told of his recent tripto Europe to attend the World Conference of Friends in London. One phrase had come to him on board the *Adriatic* last summer as he was returning to America: "The Federation of the Fair-Minded," which he would define as a group of persons in all nations who will ultimately bring about peace, as they are persons who can look on events from an impartial and unprejudiced standpoint. Such a group was like Fuji, which might be hidden behind the clouds of discord, but it was always there and in time these clouds would be blown away.

Dr. Ibuka did not regard the saying that we must remove misunderstandings as sufficient to bring peace. What was more desired was the determination on the part of the nations to recognize and follow justice. Only by just relations could a sufficient basis for peace be established.

Dr. S. H. Wainright, representing the foreigners, referred to the work of such men as Baron Sakatani and Viscount Shibusawa as promoting international goodwill. The foreigners who lived here recognized that life in Japan was secure. He hoped that the Pacific Ocean would always be as calm as the lake in the picture and that the reflection of Fuji would be cast its full length until it finally reached the Golden Gate.

Mr. Sho Nemoto spoke of Mr. Bowles' bringing foreigners and Japanese together in conference.

Mr. Bowles, who sailed for Europe a year ago this month, attended the conference in London, and then went to Switzerland to be present at the meeting of the World Alliance for the Promotion of International Friendship. He landed in Japan again early last October, and was almost at once stricken with brain exhaustion. He has spent the winter in Zushi and Hayama, but now has resumed his work in Tokyo. He will go to Lake Nojiri near Karuizawa very soon, however, and is now having a home built there.—*Japan Advertiser.*

A Korean Village in Japan

Not far from the city of Kagoshima, Kyushu, there is a prosperous village called Oneramura, to which Baron Saito paid a flying visit during his recent visit to Japan. The *Seoul Press* quotes a

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correspondent as stating that all the inhabitants of the village are descendants of Koreans who established a settlement there about three hundred years ago. These Koreans, who included men of education, were taken prisoner in South Kyongsang Province by Shimazu during the Japanese expedition to Korea directed by Hideyoshi Toyotomi, and when Lord Shimazu returned he brought them home with him. There were about sixty of them, but the population of the village is now nearly 3,800, forming about 700 households. The majority of these Koreans were engaged in the manufacture of pottery called Satsuma-yaki, one of the most famous and excellent ceramic products of Japan. Not a few of them are nowadays holding important social positions as business-men, soldiers, and educationists. Among them is Mr. T. Shinozaki (whose ancestral surname was Kang), who is now managing a big hospital at Shanghai, and is a millionaire, while Mr. T. Togo (Pak) has amassed a great fortune through the manufacture of pottery and Mr. Chin Jukwan (Sim Suwan), another prosperous porcelain manufacturer, was awarded a decoration in recognition of meritorious service to the State in advancing the prosperity of this special branch of industry. Beside them, Major Hirano and several other promising young officers are serving in the Imperial Army and Navy, and some are in diplomatic and other Government service. The villagers have all forgotten the language of their forefathers and speak Japanese. During the feudal age they were given the treatment of *samurai* and socially stood above the common people.—*Japan Chronicle.*

Kamchatkan Fishing Season is Opening

The fishing season in Kamchatkan waters having set in, the Russo-Japanese Fishing Company has dispatched its steamers and is making other preparations. The Unkai Maru X., 9,630 tons, the Shinyu Maru, 1,628 tons, and the Yoshi Maru, 950 tons, sailed about May 2. The Yoshi Maru reached the mouth of the Kamchatka river on May 10, and the Shinyu Maru a day later, and both have landed fishermen and fishing apparatus and provisions. The Unkai Maru touched at Petropavlovsk to supply vegetables to the Japanese warships at anchor there, and left for the Kamchatka river on May 10. It is usual for icebergs to be encountered in the early days of May on the Kamchatka run, and the voyage of ships is considerably delayed, but this year there has been no danger from floating ice, the vessels all reaching their destination much earlier than usual.

In addition to the above three steamers, the Kyodo Maru XII., the Echigo Maru, the Vladivostok Maru, and some other steamers are to be dispatched, and all the necessary fishermen and provisions and apparatus are to be dispatched by the end of this month. Full fishing operations are to be started early next month. The fishing grounds and canning factories in Kamchatka are under the protection of Japanese warships so as to secure them from the devastations of the Partisans.—*Japan Advertiser.*

Evacuation of Siberia

Evacuation from Siberia has been decided upon. The Government took considerable pains in reaching that decision. This has been made by Mr. Hara, the Premier, and General Tanaka, the War Minister, between themselves alone. The militarists have been kicked over. They may be resentful, but that is a sign of the times.

Evacuation is at least one year overdue. For this reason the people have been compelled to waste over ¥100,000,000. Japanese evacuation from Siberia was urged by America, demanded by public opinion in this country, and informally approved by the Government itself. After the Nikolaievsk incident, even Prince Yamagata was inclined towards evacuation, and his voluminous statement of opinion must be known to Mr. Hara. But somehow the Premier did not approve his opinion at that time. This time the Premier has persuaded the War Minister of the necessity of bowing to the inevitable. This is the price which Mr. Hara has paid to Prince Yamagata for a certain thing.

Whatever the motive of the decision to withdraw troops from Siberia, there is now no need to probe it. The present

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decision is belated, but it is better than a further delay.

The evacuation decided upon refers to all the Japanese troops in Siberia. Not a single man will be left in Vladivostok. All the troops making two divisions and a half are to be withdrawn to Japan en bloc.

For this evacuation certain terms are to be demanded of the Chita Government, but all the demands to be made are those which are likely to be entertained, and it is said that no issue will be raised as to the question of rights and interests. In other words, the conditions to be proposed are of such a nature that it will not matter whether they are accepted or not, and evacuation is to be carried out irrespective of whether they are entertained or not. Acceptance, however, seems to be hoped for so that the face of the military authorities can be saved. Is this not unnecessary formality?

Japanese soldiers are not yet disillusioned of the idea that something must be taken whenever troops are mobilized. This is an old-fashioned expansionist idea. It is dangerous that such a preposterous notion should still prevail. Is there any reason why the people who opposed the dispatch of Japanese troops and who have been urging evacuation should expect the troops to bring anything from Siberia?

In any case, the decision of the present Government to carry out evacuation without much further delay, if not immediately, almost without any conditions may be considered an expiation on its part for its past sins.—*Kokumin.*

Evacuation of Siberia

It has persistently been reported that the Government has decided to evacuate Siberia, but the decision reached at the colonial conference is to withdraw only the 11th Division from the Northern Maritime Province in July. This is not the first withdrawal of troops. On several occasions already troops have been withdrawn little by little and with much reluctance. Withdrawal first took place from Irkutsk, from Chita, then from the Amur, and is now to be effected from the Northern Maritime Province.

The militarists and the Hara Cabinet which is under their thumb have now bowed to the inevitable, but their action in withdrawing is not manly. They do not propose to withdraw troops from the Southern Maritime Province with Vladivostok as a center and from the direction of Harbin as well as from the Northern Maritime Province, but it seems to us that they will not be able to continue their waywardness for long. They will probably be compelled to withdraw completely from Siberia in no distant future. Is it not advisable for them to carry out complete evacuation at the present moment?—*Yomiuri.*

German Monks Study Buddhism at Kyoto

Florus Gueth and Ludwig Sholz, whose religious names are Nyanasiloka and Vappo, returned to Japan this week to enter the Buddhist University at Kyoto to study the religion further. Both are Germans.

Prior to the outbreak of the World War they lived in Ceylon from where they were removed and held prisoners in an Australian camp. At the close of the war they came to Japan and entered the Jodo College in Tokyo, living according to the ritual of monks. Shortly after the first of the year they went to Siam, hoping to resume their habitual life as mendicant monks, but evidently they were unable to do so.

Mr. Gueth is the author of several books on Indian Buddhism which are said to be widely read. While here the first time he lectured before the German East Asiatic Society of Tokyo on "The Fundamental Teaching of Pure Buddhism."—*Japan Advertiser.*

Young Ambassadors

President Harding proposes, the *Osaka Mainichi* says, to appoint Mr. Child, who is only 39 years of age, Ambassador to Japan. In Japan it would be surprising if men in their thirties were appointed Ministers of State or Ambassadors, but this is nothing strange not only in America but in Europe. It is also generally known that Mr. Wellington Koo, who is only 36 or 37 years of age, showed great activity at the Peace Conference and the League Assembly. Turn to Japan. Marquis Matsukata is 87 years of age, Prince Yamagata 84, Prince Saionji 73, Mr. Inukai 67, Mr. Hara 66, Viscount

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Kato 62, Mr. Shimada 70, Mr. Ozaki 66, and Baron Goto 65. In the words of Mr. Hara, Japan is now confronted with an unprecedentedly grave moment, but whether in politics, learning, or business, old men are dominating the situation, interfering with the activity of young men.

Yokohama Regular Port for Steamers

Yokohama is to be a regular port of call for all ships of the Eastern and Australia Steamship Company, beginning with the arrival of the St. Albans there May 17, which is scheduled to leave two days later, according to an announcement of the Japan agents of the shipping company, Cornes and Company.

The company's fleet consists of four steamers, the Kanowna, 6,942 tons; the St. Albans, 4,119 tons; the Eastern, 3,586 tons, and the Arafura, formerly the German liner Swakopmund, 5,631 tons. All sailings will be carried in *The Japan Advertiser*.

These steamers are splendidly equipped for Far Eastern Service, having commodious, well-ventilated holds and an up-to-date refrigerating apparatus, ensuring a constant supply of fresh provisions and ice. They will carry a qualified physician and stewardess, and each steamer will be able to handle a considerable number of passengers. In addition, exceptional provision has been made for the carrying of silk goods and valuable cargo.

To Build Cotton Mills in Tsingtao

Japanese cotton manufacturers are erecting more mills at Tsingtao. When all of their plans are carried out the total of their capacity will be represented by such a figure as 125,000 spindles.

The International Cotton Spinning Company which already has a mill at Tsingtao are erecting two more plants there. This fall those plants will market their No. 20 yarns on the China market. A mill which the Dai Nippon Cotton Spinning Company has just completed is being equipped with its plant.

According to a report emanating from a reliable source, the Kanegafuchi and the Fuji Cotton Spinning Companies are also pushing forward their schemes for erecting mills there, their representatives being already at the Shantung port. The Toyoda and the Nisshin Cotton Spinning Companies are also following their example.

The lowness of wages, the easy supply of labor and other considerations have apparently induced them to follow this policy. Their new mills are principally to be engaged in the production of those sizes for China's market.—*Japan Advertiser*.

Japan's Naval Contract With U.S. Shipyard is Celebrated at Dinner

New York, May 18—A dinner celebrating the signing yesterday of the contract for the building of a 20,000-ton fuel oil supply ship for the Japanese Navy by the New York Shipping Corporation was held last night in Baltimore. There were many expressions of American-Japanese goodwill by prominent speakers, Judge Elbert H. Gary, chairman of the United States Steel Corporation, making an especially strong and friendly address. Other speakers included J. Robert Lovejoy of the General Electric Company; George J. Baldwin, chairman of the New York Shipbuilding Corporation, and Loyall A. Osborne, president of the Westinghouse International Company.

The vessel for which the contract has been signed is to be of 20,000 tons displacement and electrically driven. It is the first Japanese Government contract given an American shipbuilding yard since Cramps built the Kasanaga a quarter of a century ago.—*Japan Advertiser*.

1,400 Applications for Admission are Received by two Girls' High Schools in Tokyo

The increasing demand for higher education by young women in Japan is evidenced by the number of applications for admittance to Tokyo higher schools. The applications for admission received by two girls' high schools in Tokyo total more than 700 each, while, according to a statement made by an official of the First Girls' High School in Asakusa, more than 10 letters of inquiry on the new system of post-graduate courses are daily received at the school. The monthly fee of a student of this school is ¥4.50 for the ordinary course and ¥5.50 for the

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post-graduate course. The total of applicants for the ordinary course amounts to more than 930 for this year, an increase of about 300.

Seven hundred and forty-six male teachers and 334 female teachers are needed at the schools of middle course in Japan. One of the officials of the Department of Education says that there is a tendency among the educators who retired from their schools during the war to resume their positions because of the economic depression depriving them of high incomes paid by industrial works.

Business Depression in Hokkaido

The miners in the Yubari coal mines in Hokkaido began a demonstration recently because of a 20 per cent. reduction in their wages, says the *Yomiuri*. The cut followed continued efforts of the company to meet the unsettled business conditions. The argument advanced by the demonstrators is that notification should have been given them in advance regarding the approaching reduction in their salaries. Singing of labor songs and mass meetings made it necessary for the police to take action to prevent any further trouble.

Japanese Troops Evacuate Chientao

Seoul, May 9—The headquarter troops of the Chientao and Lungtsengtsen expeditions left for Korea today. The withdrawal of these troops from Chinese territory completes the evacuation of Japanese forces from Chientao and the vicinity. It is expected that these headquarter troops will reach Korea some time today.

A notable Change

Prince Kashiwa Oyama, son of the late Marshal Prince Oyama, has decided to convert part of the garden of his residence at Onden in Aoyama, Tokyo, into residential quarters for the benefit of visiting foreigners. He hopes thereby to help relieve the situation which foreigners visiting here are called upon to face. His establishment is full of historical associations, the Emperor Meiji, the Empress Kensho, and the reigning Emperor having visited there.

Record bid buys a rare Japanese Print

The record breaker at a recent sale of the big French collection of Japanese prints, under the auspices of the Walpole Galleries at Delmonico's in New York City, was No. 265 in the catalogue, Kionaga's "Cherry Flower Viewing at Gotenyama," which went to a distinguished print expert for $3,150. The print was a lovely diptych, showing the graceful figure of geishas from the Shinagawa district, a wonderfully clear impression. It was started at $500 and with heated competition ran up to the selling price.

International Silk Show

New York, Feb. 8—(Kokusai Reuter)—The opening of the International Silk Show here to-day was attended by many thousands, among those present being the Chairman of the Japanese and Chinese Silk Missions now in the United States and the leading representatives of the silk industry in America.

A pageant telling the story of the growth of the silk industry was the big feature of the exhibition to-day. The Japanese reeling girls were the most popular attraction, although the Italian and Chinese operatives also drew great crowds of admirers.

All the leading manufacturers are exhibiting, and the officials of the exhibition believe that the show will do much to revive the silk trade in America.

Abolition of "Chadai"

It is said that the Railway Department will recommend the hotels recognized by it to abolish the custom of receiving tips (chadai) from their customers. This question has long been discussed, and in fact, travellers are much embarrassed by this custom. If the evil habit is abolished thanks to the good offices of the Railway Department, most travellers will be grateful to it. On their part travellers should abandon vanity which makes it easier to realize the abolition of chadai.

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